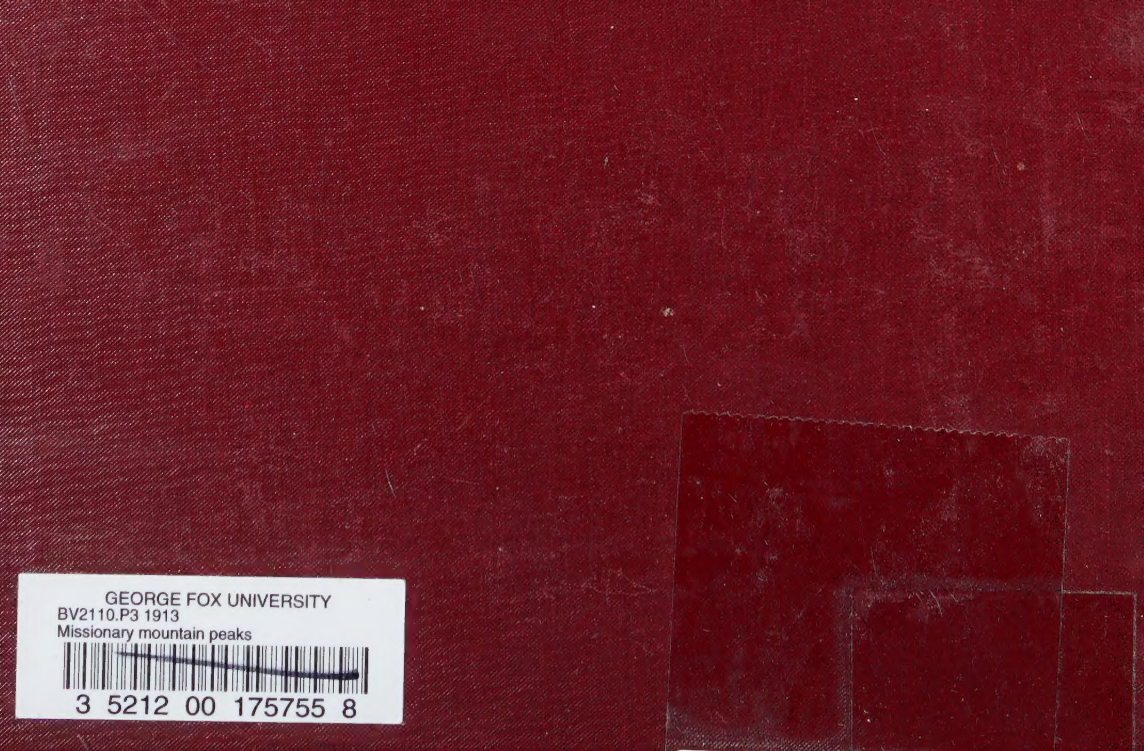
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Missionary Mountain Peaks

Outline Studies in Christian Expansion

BY

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President of the College of Missions
Indianapolis, Indiana

PART I,
LESSONS I.-X.

THE STANDARD PUBLISHING CO.
Cincinnati, O.
1913

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PREFATORY NOTE

The following chapters were prepared at the request of the late Herbert Moninger, who supplied the title "Missionary Mountain Peaks." In a series of twenty lessons, largely biographical, they present the outlines of the story of Christian expansion. Though designed for the "Advanced Teacher-training Series," they presume but little previous historical knowledge on the part of those pursuing the course. It is hoped, therefore, that they may be usable for beginning classes as well as for those more advanced.

The treatment of material aims to be non-technical and constructive. Critical questions are not raised. Only that is set down which is generally accepted, or, in cases of doubt, that which seems to be attested by preponderant evidence. Many authorities have been consulted. With abundant sources from which to draw, the writer's chief task has been that of selection and arrangement. He will be glad if his work may prove a means of missionary inspiration, as well as of elementary instruction in church history. There are to be two volumes, each presenting ten lessons. C. T. P.

College of Missions,
Indianapolis, Ind., Aug. 15, 1912.

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INTRODUCTION

Definition.—Church history proper is the record of the successes and failures of organized Christianity in the light of the purpose for which the Christian Church was established. In its wider range it may survey the entire career of the Christian religion, noting, as far as possible, the effects of that religion, both direct and indirect, upon all phases of the world's life.

Method.—Since the record extends over well-nigh two millenniums teeming with important movements and multitudinous details, a brief course like the following can do nothing more than present the merest outlines. Distinct impressions can best be secured by dividing the centuries into periods, and confining attention to some of the salient characters and events in each period. In these lessons the Christian era is arranged in ten main epochs, or ages, each with its suggestive title. Following the opening chapters on the life of Christ, the story of Christian expansion is woven about sixteen major characters and forty-eight associate ones, while brief introductory notes at the beginning of each lesson give continuity to the narrative, indicate the general movements by which one period merged into another, or set forth the environments in which the great Christian leaders performed their work.

Purpose.—The sole and deliberate aim of the course is to lodge in the student's mind sufficient knowledge of representative persons and events to serve as a stimulus to further study. It is not implied that an associate character is always, or necessarily, a subordinate one; and it is freely recognized that in some cases a different choice of major characters might have been made. That each character treated, however, is an important, or at least a typical, factor in the historical Christian development, will, it is believed, be reasonably evident.

These "missionary mountain peaks" are not all bathed in the transfiguration light of Christian truth, or crowned with the snows of Christian purity. Some of them are girt with clouds. None of them are perfect in form. Though towering skyward, all of them are earthly altars. Nevertheless, they are worth the climbing. From their summits it is hoped that many classes may gain a view of the divine purpose and divine presence written on the fascinating landscape and the far-stretching horizons of the Church's missionary history.

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Missionary Mountain Peaks

OUTLINE OF LESSON I.

Historical Outline

I. Ten Missionary Periods.

1. Period of Origins.
2. Period of Expansion.
3. Period of the State Church.
4. Period of Papal Missions.
5. Period of Imperialism.
6. Period of the Crusades.
7. Period of the Renaissance.
8. Period of the Reformation.
9. Period of Denominationalism.
10. Period of World Evangelization.

II. Sixteen Historic Leaders.

1. Paul. 2. Justin Martyr. 3. Tertullian. 4. Constantine. 5. Augustine. 6. Gregory the Great. 7. Boniface. 8. Charlemagne. 9. Hildebrand. 10. Wiclif. 11. Erasmus. 12. Luther. 13. Gustavus Adolphus. 14. John Wesley. 15. Carey. 16. John R. Mott.

III. Chronological Table of Characters.

1. Dates.
2. Major Characters.
3. Associate Characters.

IV. Review of Periods and Major Characters.

The pioneers and founders of our Christian civilization stand out like the summits of a mountain range against the sky-line of the past. The loftiest peaks, as well as the brightest, are the great missionary leaders whose lives glowed clearest, in those far-off dawns, with the vision and purpose of the Light of the World.—*Selected.*

* * *

Great men are the inspired texts of that divine book of revelation of which a chapter is completed from epoch to epoch, and by some named history.—*Carlyle.*

* * *

The God that made the world . . . made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation; that they should seek God, if haply they might feel after him and find him.—*Paul at Athens.*

* * *

Yet I doubt not thro' the ages one increasing purpose runs,
And the thoughts of men are widen'd with the process of the suns.
—*Tennyson.*

LESSON I.

Historical Outline

I. TEN MISSIONARY PERIODS.

The Christian centuries may conveniently be divided into ten periods, each related by some outstanding feature to the historic extension of Christianity, or the formal development of the Church. A conspectus of the periods is presented in the following outline, which should be frequently consulted and reviewed, as the lessons proceed, until it is clearly and completely in mind.

1. Period of Origins (from Jesus to John—B. C. 4 to A. D. 100).—This is the period of Christian beginnings; viz.: the coming of Jesus in Palestine, his ministry, his death, his resurrection and missionary commission; the calling of the first disciples, the founding of the Church, the labors of the early apostles, the conflict between the gospel and current Judaism, and the emergence of Christianity as a universal religion.

2. Period of Expansion (from John to Constantine—A. D. 100 to 313).—This period, embracing the second and third centuries and the early part of the fourth, witnesses the remarkable spread of the gospel throughout the Roman Empire and beyond it. Despite divisions and theological controversies, Christians are everywhere zealous to testify

of Christ. Under the leadership of apologists like Justin Martyr, Tertullian and Origen, they meet the powerful opposition of their combined foes—Greek philosophy, Græco-Roman paganism, and the Roman State. Imperial edicts launch terrible and systematic persecutions resulting in wholesale martyrdoms. But the Church triumphs, winning its way to the imperial throne under Constantine.

3. Period of the State Church (from Constantine to Gregory the Great—A. D. 313 to 604).—In this period the emperor Theodosius officially abolishes paganism and declares Christianity the exclusive religion of the Empire. The Church becomes the counterpart of the civil government, grows powerful and prosperous from a worldly point of view, but rapidly declines in spiritual life and missionary zeal. From political motives and through social pressure, vast masses of the unregenerate are swept into membership. The Church is largely secularized and paganized, though the true faith shines out in eminent leaders. This is the period also of great councils, creeds and controversies, with marked development of the organization, unity and authority of the Church of Rome.

4. Period of Papal Missions (from Gregory the Great to Charlemagne—A. D. 604 to 800).—This is the period of the barbarian invasions and the break-up of the Roman Empire. The city of Rome, no longer "the political capital of the world," becomes the religious capital of the West, and seeks to bring all Christendom under its sway. The Papacy gains prestige under Gregory the Great and

his immediate successors, who inaugurate and foster great missions among the peoples of central and northern Europe. Augustine and his monks land in England, and Boniface evangelizes Germany. The Papal missions aim not only to attach new peoples to the Roman See, but also to offset or assimilate the independent Celtic Church of the North.

5. Period of Imperialism (from Charlemagne to Hildebrand—A. D. 800 to 1085).—In this period occurs the coalition known as *The Holy Roman Empire and the Holy Catholic Church*, in which the pope as spiritual ruler, and the emperor as secular sovereign, jointly seek world dominion. Charlemagne, crowned by the pope, champions the Catholic faith throughout his vast dominion, embracing nearly all Europe. Under his successors his empire is disrupted, the long contest begins between Church and State, the Papacy declines in both morals and authority, but eventually enters upon its most brilliant period with the reforms of Hildebrand.

6. Period of the Crusades (from Hildebrand to Wiclif—A. D. 1085 to 1384).—This period witnesses a great outburst of religious enthusiasm and chivalry occasioned by the conflict between Christians and Mohammedans in the Levant. To check the advances of the Saracens and Turks, to rescue the Holy Land and particularly the Holy Sepulchre from Moslem possession, to alleviate the persecutions of Christians in Palestine and Asia Minor, to acquire merit by fighting in "holy wars" and by

visiting sacred shrines, great armies of Christian pilgrims and warriors are marshaled in the Crusades. This militant Christianity, though exploited by the popes for political aggrandizement, and mixed with much mediæval superstition and fanaticism, was not without missionary significance. This period also marks the rise of the great mediæval universities and monastic orders, the development of the Inquisition and its reaction, the break-up of the feudal system, and the beginning of the reforms that ushered in the Renaissance.

7. Period of the Renaissance (from Wiclif to Luther—A. D. 1384 to 1517).—Here arises the dawn of Europe's new life after the darkness of the Middle Ages, in the great intellectual movement which preceded, and later accompanied, the Lutheran Reformation. The period is characterized by a revolt against all ecclesiastical and traditional authority, and the assertion and exercise of man's right to individual inquiry and opinion. There is a passion for ancient classical literature and philosophy. Educational methods are revolutionized. The Greek and Hebrew Scriptures are profoundly studied, newly edited and reinterpreted, free from the canons of scholastic theology. There is a new interest in man, and a new manifestation of the true spirit and life of the gospel.

8. Period of the Reformation (from Luther to Gustavus Adolphus—A. D. 1517 to 1633).—Here the movement toward intellectual freedom culminates in religious Protestantism with its epoch-making social and political changes. This is the

age of the German Reformation under Luther, and of kindred movements under Calvin and Zwingli in Switzerland, of Calvin and the Huguenots in France, of Knox in Scotland, of the Oxford Reformers and the Puritans in England. It is the age also of the counter reformation conducted chiefly by the Jesuits in the interest of Rome.

9. Period of Denominationalism (from Gustavus Adolphus to William Carey—A. D. 1633 to 1800).—The Reformation principles of liberty of conscience and private interpretation of the Scriptures lead, in this period, to wi'espread dissent not only from the Roman Church, but also from the teachings of the reformers themselves. The organized expression of this dissent is modern denominationalism. This period marks the origin or rapid development of nearly all the great evangelical or Protestant communions which exist to-day.

10. Period of World Evangelization (from William Carey to John R. Mott—A. D. 1800 to the present time).—A prominent feature of the present period has been the gradual growth of Christian toleration and brotherhood. Reformation is hastening on to the restoration of the one Church of Christ in its purity, its purpose and its power. The clear watchwords of our Christianity to-day are Christian Unity and World-wide Missions. They were sounded early in the period by two great contemporary leaders, William Carey and Thomas Campbell. Carey was the prophet of expansion, Campbell was the prophet of unity. The Church in the twentieth century, the greatest missionary

age since the first century, finds a typical leader in John R. Mott.

II. SIXTEEN HISTORIC LEADERS.

The sixteen major characters about whom the missionary history is woven are as follows. The list should be memorized as required.

1. Paul.
2. Justin Martyr.
3. Tertullian.
4. Constantine.
5. Augustine.
6. Gregory the Great.
7. Boniface.
8. Charlemagne.
9. Hildebrand.
10. Wiclif.
11. Erasmus.
12. Luther.
13. Gustavus Adolphus.
14. John Wesley.
15. Carey.
16. John R. Mott.

III. CHRONOLOGICAL TABLE OF CHARACTERS.

This table is a complete list of all characters treated in the lessons. It is given for reference. Opposite the name of each major character are the names of the associated characters. The latter should be memorized later in connection with the lessons in which they occur. It will be observed that the basis on which the leaders are grouped is not that of strict contemporaneousness, nor that of homogeneity of personality, viewpoint or method. Each character is chosen for his own sake as representative of some movement within the period in which he lived.

Dates. A. D.	Major Characters.	Dates. A. D.	Associate Characters.
3-64	Paul.	?-64	Peter.
		?-61	James.
		?-100	John.
103-166	Justin Martyr.	70-155	Polycarp.
		120-200	Irenæus.
		155-216	Pantænus.
160-240	Tertullian.	?-220	Clement of Alexandria.
		185-251	Origen.
		200-258	Cyprian.
274-337	Constantine.	296-373	Athanasius.
		257-?	Gregory the Illuminator.
		316-397	Martin of Tours.
354-430	Augustine.	311-381	Ulfilas.
		340-420	Jerome.
		389-461	Patrick.
550-604	Gregory the Great.	521-597	Columba.
		550-615	Columbanus.
		?-607	Augustine of Canterbury.
680-755	Boniface.	600? 670?	Olopun.
		657-738	Willibrord.
		672-735	Bede.
742-814	Charlemagne.	735-804	Alcuin.
		800-865	Ansgar.
		815-?	Cyril and Methodius.
1018-1085	Hildebrand.	1091-1153	Bernard of Clairvaux.
		1182-1226	Francis of Assisi.
		?-1200	Peter Waldo.
1324-1384	Wiclif.	1235-1315	Raymund Lull.
		1250-1332	Monte Corvino.
		1367-1415	John Huss.
1465-1536	Erasmus.	1452-1498	Savonarola.
		1491-1556	Ignatius Loyola.
		1506-1582	Xavier.

Dates. A. D.	Major Characters.	Dates. A. D.	Associate Characters.
1483-1546	Luther.	1509-1563	Calvin.
		1505-1572	Knox.
		1531-1613	Saravia.
1594-1632	Gustavus Adolphus.	1552-1610	Mattei Ricci
		1606-1683	Roger Williams.
		1604-1690	John Eliot.
1703-1791	John Wesley.	1686-1758	Hans Egede.
		1700-1760	Zinzendorf.
		1726-1798	Swartz.
1761-1834	William Carey.	1763-1854	Thos. Campbell.
		1782-1834	Morrison.
		1813-1873	Livingstone.
1865-	John R. Mott.	1830-1873	Verbeck.
		1824-1907	Paton.
		1867-	Zwemer.

IV. BLACKBOARD REVIEW OF PERIODS AND MAJOR CHARACTERS.

Origins—B. C. 4-A. D. 100..... { Paul (1).

Expansion—A. D. 100-313..... { Justin Martyr (2).
{ Tertullian (3).

State Church—313-604..... { Constantine (4)
{ Augustine (5).

Papal Missions—604-800..... { Gregory (6).
{ Boniface (7).

Imperialism—800-1085 ..... { Charlemagne (8).

Crusades—1085-1384 ..... { Hildebrand (9).

Renaissance—1384-1517 ..... { Wiclif (10).
{ Erasmus (11).

Reformation—1517-1633 ..... { Luther (12).
{ Gustavus Adolphus (13).

Denominationalism—1633-1800 .. { John Wesley (14).

World-Evangelization -1800 ..... { William Carey (15).
{ John R. Mott (16).

QUESTIONS.

1. Into how many periods have the centuries been divided?
2. Name the first period and give dates.
3. What are the connecting names of the first period?
4. What period falls between A. D. 100 and 313?
5. What emperor introduced the State Church period?
6. About when did Gregory the Great live?
7. What name is connected with the beginning of "Imperialism"?
8. Give dates of the period of the Crusades.
9. To what century does Wiclif belong?
10. What period does Luther represent?
11. What period preceded Luther?
12. Who was William Carey?

OUTLINE OF LESSON II.

The Advent of Jesus

I. Jesus and the Church.

1. The Founder's Purpose.
2. The Criterion of Church History.

II. The Advent.

III. The Fullness of Time.

IV. Foregleams of the Purpose.

V. The Purpose in the Advent Messages.

1. The Angelic Utterances.
   (1) The Annunciation to Joseph.
   (2) The Annunciation to Mary.
   (3) The Annunciation to the Shepherds.
2. The Prophetic Utterances.
   (1) The Prophecy of Mary.
   (2) The Prophecy of Zecharias.
   (3) The Prophecy of Simeon.

VI. The Doctrine of the Divine Child.

1. His Personality.
   (1) Messiah.
   (2) Son of God.
   (3) Immanuel.
2. His Mission.
   (1) To Save.
   (2) To Teach.
   (3) To Reign.

Jesus, Messiah, Son, Immanuel — is to be — Saviour, Teacher, King.

VII. The Note of Universality.

1. Popular Messianic Expectation.
2. The Revealed Plan.
3. Significance of the Advent.
   (1) For All Israel.
   (2) For All Generations.
   (3) For All the Gentiles.
   (4) For All the Earth.
   (5) For All Flesh.

The person of Christ is the explanation of Christianity, its first cause, its perennial inspiration, its imperishable ideal. Its distinctive and essential elements are in him. He is the everlasting sunlit mountain up which our feet must ever climb, if we would look upon the face of God. —*A. M. Fairbairn.*

* * *

Peace beginning to be
Deep as the sleep of the sea
When the stars their still gleams glass
In its blue tranquility.

. . . . . .

Love which is sunlight of peace,
Age by age to increase,
Till anger and hate are dead
And sorrow and death shall cease;
"Peace on earth and good will!"
Souls that are gentle and still
Hear the first music of this
Far-off infinite bliss! —*Sir Edwin Arnold.*

* * *

In the fullness of time that which had been known in the letter to a small and single people, and which, in the spirit, had been the precious food for yet a smaller and obscurer flock, was to be told upon the housetops, to be proclaimed, as with a trumpet, through all the lands. The whole earth was to break out into songs of triumph and rejoicing, and was to be filled to overflowing with the universal knowledge of the Almighty, in a more than golden age of light and love and joy;

"Light intellectual replete with love,
Love and true happiness replete with joy,
Joy that transcends all sweetness of delight."

—*W. E. Gladstone.*

LESSON II.

The Advent of Jesus

(Period I. Origins B. C. 4-A. D. 100.)

I. JESUS AND THE CHURCH.

1. The Founder's Purpose.—If we are to study the Church's successes and failures in the light of its founder's purpose, we must first of all determine what that purpose was. On this point we are not left in doubt. The purpose is clearly defined in the New Testament records of the life and teachings of Jesus—especially in the Gospels.

2. The Criterion of Church History.—The history of the Church of Christ begins, therefore, with the Christ of the Church. In him alone is to be found the Church's true ideal. In his conception of his personal ministry, and of the society he created to perpetuate it, we have the true criterion by which all men and events in church history are to be judged.

II. THE ADVENT.

Of the place and manner of Jesus' birth account is given in Matt. 1: 18-25 and Luke 2. The date was about four years earlier than the beginning of our era; that is, 4 B. C. The present reckoning is based on an error of the Roman abbot Dionysius, who drew up a Christian calendar in the sixth century A. D.

III. THE FULLNESS OF THE TIME.

Bible history differs from ordinary secular or scientific history, in that it everywhere assumes divine superintendence and divine purpose in what it records. It treats of God as immanent in his world, shaping and controlling events in such a way as to manifest his will to men. The coming of Jesus is set forth, accordingly, as neither arbitrary nor accidental, but as opportune and providential. "When the fulness of the time came, God sent forth his Son" (Gal. 4: 4). Toward this sending all preceding ages had been moving. By the supreme Power and Wisdom in whose authority are "the times and seasons," the events were focused, the conditions chosen, the time was ordained, the place prepared (Acts 1: 7; Heb. 1: 1). Jesus came in God's time, in God's place, in God's way.

IV. FOREGLEAMS OF THE PURPOSE.

In the opening chapters of Matthew and Luke, which may be called the nativity chapters, there are some remarkable statements concerning the character and future mission of the young child. Centuries before its occurrence, Old Testament prophets had foretold his coming and had sung the glories of his kingdom. Now that the hour of fulfillment is nigh, and the child lies speechless in his holy infancy, there are other voices to speak for him, proclaiming the significance of his appearing.

V. THE PURPOSE IN THE ADVENT MESSAGES.

In the messages of angels and in the prophetic utterances of select souls are heard intimations of

wondrous things he is to do for his own people and for the world. These annunciatory and prophetic declarations express anew the age-long hope of the Jews—the hope of the Messiah. In conception, and, to a marked degree, in form, they hark back to the Messianic ideals and predictions of Daniel, Isaiah, Ezekiel, Micah and the psalmists; but, in their present setting, they have a livelier and vaster meaning than burned in the hearts of the holy men of old. For now hope brightens into realization. Amid the radiance of Bethlehem the ancient words throb with spiritual intensity and enlargement. They glow with a promise, a certainty, a fullness, of blessing which mark a new era in the religious history of the race.

1. The Angelic Utterances.—Let us review, first, the nativity messages of the angels.

(1) *The Annunciation to Joseph* (Matt. 1: 18-23, especially v. 21): *"Thou shalt call his name Jesus: for it is he that shall save his people from their sins." See also the supplementary and explanatory passage (v. 23): "And they shall call his name Immanuel; which is, being interpreted, God with us." (Cf. Isa. 7: 14.)

(2) *The Annunciation to Mary* (Luke 1: 26-35, especially vs. 32, 33): "He shall be great, and shall be called the Son of the Most High; and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob

*All Biblical quotations are from the American Revised Version.

for ever; and of his kingdom there shall be no end." (Cf. Isa. 9: 6, 7.)

(3) *The Annunciation to the Shepherds* (Luke 2: 8-20, especially vs. 10, 11, 14): "Behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Saviour, who is Christ the Lord." "Glory to God in the highest, and on earth peace among men in whom he is well-pleased" (or according to many ancient authorities, "on earth peace, good pleasure among men"). (See American Revised Version, marginal note.)

2. The Prophetic Utterances.—Of these there are also three, as follows:

(1) *The Prophecy of Mary.*—The Magnificat (Luke 1: 46-55, especially vs. 48-50, 54, 55):

"From henceforth all generations shall call me
blessed.
For he that is mighty hath done to me great things;
And holy is his name.
And his mercy is unto generations and generations
On them that fear him.
. . . . . .
He hath given help to Israel his servant
That he might remember mercy
(As he spake unto our fathers)
Toward Abraham and his seed for ever."

(Cf. Gen. 17: 4, 7, 19; 18: 18; Ps. 72, esp. v. 17; Ps. 98, esp. vs. 1-3; Ps. 103: 17; Mic. 7: 20.)

(2) *The Prophecy of Zecharias* (Luke 1: 67-79, especially vs. 78, 79):

" . . . the dayspring from on high shall visit us,

To shine upon them that sit in darkness and the
shadow of death;
To guide our feet into the way of peace."
(Cf. Isa. 9: 2.)

(3) *The Prophecy of Simeon.*—The Nunc Dimittis (Luke 2: 29-32, especially vs. 30-32):

"For mine eyes have seen thy salvation,
Which thou hast prepared before the face of all
peoples;
A light for revelation to the Gentiles,
And the glory of thy people Israel."
(Cf. Isa. 42: 6, 7; 49: 6; 52: 10.)

VI. THE DOCTRINE OF THE DIVINE CHILD.

The main teachings of these passages concerning the child Jesus may be summed up under two heads:

1. His Personality.—He is

(1) *The Messiah-Saviour*, the anointed Lord, the glory of Israel (Luke 2: 11, 32).

(2) *The Son of God* (Luke 1: 32).

(3) *Immanuel*—the incarnation of the Divine Presence (Matt. 1: 23). (Cf. John 1: 14.)

2. His Mission.—He is

(1) *To save* his people (the Jews) from their sins (Matt. 1: 21; Luke 1: 68, 69; 2: 11).

(2) *To enlighten* (*i. e.*, to teach) the Gentiles (Luke 1: 79; 2: 32). (Cf. Ps. 119: 105, 130; Matt. 4: 12-17; John 8: 12; 2 Cor. 4: 3-6; 2 Pet. 1: 19.)

(3) *To reign* over Israel (Luke 1: 33).

Jesus—Messiah, Son, Immanuel—is to be Saviour, Teacher, King.

VII. THE NOTE OF UNIVERSALITY.

What is especially significant in the above passages is the universal note.

1. The Popular Expectation.—The popular ideal of the coming Messiah was neither spiritual nor universal, but political and ethnic. By exile and persecution the Jews had been scattered. Their capital had been taken and their nation subjugated by the Roman power. They were looking for one who would deliver them from the oppressor, and restore to them their land and their national prestige. The Messiah would come as a warrior under whose leadership they would "tread upon the neck of the eagle," the symbol of Roman supremacy. True, a minority of pious souls, like Simeon and certain groups of Pharisees and Zealots, cherished the loftier Messianic ideals of the Old Testament prophets, but in the expectation of the masses "the kingdom of God was the kingdom of the Jews."

2. The Revealed Plan.—In these advent messages the sublime, far-reaching vision of the prophets reappears. The note of nationalism is not absent; it is, indeed, strong and clear; but with it is chimed the note of universality. In the "Gospel of the Infancy," the *best* is proclaimed in terms of the *all*. Israel's political ambitions are rebuked; her prophetic hopes are not only fulfilled, but transcended. The reserve and limitation of an exclusive nationalism expand into the joyous an-

nouncement of an all-comprehensive spiritual kingdom.

3. Significance of the Advent.—The advent of the Christ-child, it is declared, has significance

(1) *For All Israel* (Luke 2: 10).—The "good news of great joy" heralded by the angels at Bethlehem was for "*all the people*." Here the Jewish people is meant, but the emphasis is on the *all*. The special character of the good news was its reference to the entire nation. All parties and schools of thought, as such, within the nation, were ignored. This message was alike for lowly shepherd, high priest and proud Pharisee. It was for every Jew alive in B. C. 4.

(2) *For All Generations* (Luke 1: 48-50, 54, 55).—Mary discerns in her son blessing to "all generations"—the seal of God's covenant of mercy toward "Abraham and his seed for ever." Not only all the Jews living in B. C. 4, but all generations of their descendants in all future time, are included in the merciful designs of God in Christ.

(3) *For All the Gentiles* (Luke 2: 30-32).—The term "Gentiles" includes all tribes and nations other than the Jews. Simeon exults that salvation has been prepared "*before the face of all peoples*," "*a light for revelation to the Gentiles*," and the glory of God's people, Israel. He reverses the order in the original prophecy of Isaiah (42: 6; 49: 6), and *puts the Gentiles first*. Zecharias speaks of the "dayspring" that shall "visit us" (the Jews), in order "to shine upon those that sit in darkness and in the shadow of death" (the Gen-

tiles—Luke 1: 78, 79). The visit and worship of the Magi recorded in Matt. 2: 1, 2, should be noted in connection with Simeon's prophecy. That is the first contact between Christ and the heathen world, the first Gentile recognition of the Messiah-King. (Cf. Isa. 60: 1-3.)

(4) *For All the Earth* (Luke 2: 14).—In the Bethlehem message is the assurance that the "good news" is world-wide: the whole habitable globe is bidden to hear and to heed. The message is geographically, as well as ethnically, universal. The benediction of peace heard by the shepherds on the starlit Judean hills is not for Judea alone, but for the whole "earth." The divine favor or "good pleasure" is bestowed on men *wherever* they are found.*

(5) *For All Flesh.*—This additional note of universality occurs not in the advent messages, but in the record concerning John the Baptist. The thought of it is implicit in his entire evangel. In the phrase "all flesh" mankind is conceived in its totality apart from all divisions of land or nation. It is to the corporate life of the race that John's message is related. He announced one who should bear away "the sin of the world" (John 1: 29), and declared that the "kingdom of heaven" was "at hand" (Matt. 3: 2). It was not a national kingdom. Citizenship in it depended not upon Abrahamic descent—the prerogative of the Jews alone, but on *repentance, obedience and righteous living*—

*On the interpretation of Luke 2: 14, see "International Critical Commentary," Plummer's St. Luke, pp. 57, 58.

which are possibilities for all men of every race and land and time (Matt. 3: 1-12). In John's message the Messianic promise was spiritualized and universalized (Luke 3: 7-17). In the startling utterances of this fiery prophet of the wilderness, than whom none greater was ever born of woman, Luke discerns the forerunner of the Christ, and the fulfillment of Isaiah's words:

"The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight.
Every valley shall be filled.
And every mountain and hill shall be brought low;
And the crooked shall become straight,
And the rough ways smooth.
And all flesh shall see the salvation of God."

(Luke 3: 4-6; cf. 7: 27, 28; Matt. 11: 7-12.)

REVIEW OUTLINE.

	Messiah		Saviour.
Jesus	Son	is to be	Teacher.
	Immanuel		King.
			All Israel.
			All Generations.
His Coming Concerns			All the Gentiles.
			All the Earth.
			All Flesh.

TOPICS FOR CLASS PAPERS OR DISCUSSION.*

1. The Relation of Church History to General World History. Is There a Valid Distinction between "Sacred" and "Secular" History?

*Designed especially for advanced classes.

2. Old Testament Predictions of the Messiah

3. Current Messianic Expectations at Jesus' Advent.

4. Political and Religious Status of the Jews in B. C. 4.

5. What is Universal in the Gospel?

BOOKS FOR REFERENCE.*

1. NEWMAN: A Manual of Church History, Vol. I., Chap. I. (1).

2. HASTINGS: Dictionary of Christ and the Gospels—Article on Messiah (2).

3. MATHEWS: History of New Testament Times in Palestine (3, 4).

4. OTTLEY: A Short History of the Hebrews, Chap. XII. (4).

5. FISHER: The Beginnings of Christianity, Chap. VII. (4).

6. HALL: The Universal Elements of the Christian Religion, Chaps. I., IV. (5).

7. CLARKE: A Study of Christian Missions, Chap. I. (5).

QUESTIONS.

1. How may we know the purpose for which the Church was founded?

2. Where does Church history properly begin?

*Sources for supplementary reading, bearing in general upon the entire lesson, and especially upon the above topics as indicated by the figures in parentheses. The references throughout the course are confined to books which are comparatively inexpensive or easily accessible.

3. How shall we judge when the Church has succeeded or failed?

4. What is the date of Jesus' birth?

5. Who had foretold Jesus' advent?

6. What does the New Testament say as to the time of Jesus' appearing?

7. By whom were uttered the nativity messages?

8. Quote the annunciation to Joseph.

9. Quote the annunciation to Mary.

10. Quote the annunciation to the shepherds.

11. Who was Jesus according to the nativity messages?

12. What was to be his mission?

13. Was his mission to be confined to the Jews?

14. What kind of Messiah did the Jews expect?

15. What note is heard in the nativity messages besides that of nationalism?

16. Quote Scripture passages indicating that Jesus' mission concerns Gentiles as well as Jews.

17. What is meant by "the universality of Jesus"?

18. Did John the Baptist announce a national or a universal Christ?

19. What did John say about "the kingdom of heaven"?

20. Was the kingdom announced by John a political or a spiritual one? Give reasons for your answer.

OUTLINE OF LESSON III.

The Person and Mission of Jesus

I. Jesus' Conception of His Person and Work.

1. Corresponds with the Advent Messages.
   (1) Jesus the Messiah.
   (2) Jesus the Son of God.
   (3) Jesus Immanuel.
   (4) Jesus the Saviour.
   (5) Jesus the Teacher.
   (6) Characteristics of His Teaching.
      a. Of Divine Origin.
      b. Authoritative.
      c. Vital.
      d. Eternal.
      e. Cosmopolitan.
   (7) Jesus the King.

II. Jesus the Master Missionary.

1. Sent of God.
   (1) To Save.
   (2) To Teach.
   (3) To Reign.

III. The Needy World.

1. Its Need of a Saviour.
2. Its Need of a Teacher.
3. Its Need of a King.

IV. Jesus' Ministry.

1. To the Jews.
2. Beyond Israel.

V. The Disciples.

1. Mission of the Twelve.
2. Mission of the Seventy.
3. Results of the Ministry.

VI. The Universal Commission.

VII. The Commission and the Church.

Jesus made distinct assertion of Messianic claims. He at once disappointed the expectations of the Jews, and gave them a higher fulfillment. He sought to raise the Messianic idea above the accidents of its prophetic vesture, and to attach to it the new idea of the kingdom of God on earth.—*Edward Caird.*

* * *

The Church fought with its whole energy for the belief that God was present in the Redeemer, not only in his isolated aspects and energies, but in the fullness of his nature, and that in the person of Jesus the divine and the human were bound together in an indissoluble unity. Herein is imbedded something which Christianity can never abandon. —*Rudolf Eucken.*

* * *

"Come unto me, all ye that labor and are heavy laden, and I will give you rest." The consciousness of sufficiency for the saving of the lost was never more beautifully expressed: it has sounded through the ages as an appeal more irresistible than any command.—*A. M. Fairbairn.*

* * *

The gospel of Jesus was for a tragic world.—*W. J. Dawson.*

* * *

I, if I be lifted up, will draw all men unto myself. . . . Go, teach all nations.—*Jesus.*

LESSON III.

The Person and Mission of Jesus

Period I. Origins—B. C. 4.-A. D. 100.

I. JESUS' CONCEPTION OF HIS PURPOSE.

Jesus' own conception of himself and his mission, as expressed in his words and deeds, harmonizes perfectly with the notes of the advent messages. He felt, he knew, he declared himself to be such as the one of whom they sang and prophesied. His conception was manifested and justified by a life, a character, a doctrine and a power which make him the miracle of history, inexplicable on wholly natural grounds. Announced as Messiah, divine Son, Immanuel, he was to save from sin, to teach the truth, to rule over life. His mission would embrace all mankind, the Gentile as well as the Jew. Precisely this, and all of it, became the avowed purpose and program of Jesus' public career. This purpose—with its transcendent claims—was so clear, constant and confirmed in his consciousness that nothing could shake it. It was rooted in the will of God.* It drew approving signs from heaven.† It endured the doubts of his disciples and the cross of an unbelieving world.

*John 4:34; 5:30; Heb. 10:7, 9.
†Matt. 3:13-17; Luke 3:21, 22; Mark 9:2-7.

1. Corresponds with the Advent Messages. Let us note in detail how Jesus' thought of his person and his work is set forth in terms of the advent messages.

(1) *Jesus the Messiah.*—He distinctly claimed to be the Messiah long expected by the Jews. He assumed the Messianic titles of the Old Testament, and approved their application to him by others. There were times, it is true, when he discouraged, and even forbade, their use. These were occasions when his acceptance of the titles might be interpreted as acquiescence with the narrow, unspiritual conceptions to which they had been degraded in the popular mind (*c. g.*, Matt. 16: 20). He was constantly seeking to correct and purify the current Jewish hope, to reinvest its very words with the spiritual ideals of the prophets, and to enrich those ideals by his own experience of the divine. The very reserve with which he treats the Messianic titles indicates how those sacred appellations touched the deepest springs of his nature, and constituted the fundamentals of his thought. When Peter discovered in him the true Messiah, his soul expanded in a beatitude of joyous approval: "Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven" (Matt. 16: 15-17). To the erring woman of Samaria, whose heart was good soil for his truth, and whose lips had just spoken the Messiah's name, he plainly said: "I that speak unto thee am he" (John 4: 25, 26).

(2) *Jesus the Son of God.* His consciousness of divine relationship distinguishes him from all other founders of religions. Buddha and Confucius professed no knowledge of a Supreme Being; Mohammed conceived him as Sovereign and Judge, dispensing the law of fate. But Jesus is not only sure of the existence of the Most High, but is conscious of filial relations with him. He has come forth from the very heart of God (John 8: 42; cf. Phil. 2: 5-8). More than a hundred times he is quoted in the Gospels as calling God "Father." There are over fifty occurrences of his more familiar expression "my Father" (*e. g.*, Matt. 11: 25-27; Luke 10: 22; John 8: 19, 28). What brought upon Jesus the charge of blasphemy, and finally led to the crucifixion, was his claim to be (in a sense his enemies understood as unique) "*the* Son of the living God" (John 5: 17-33; 10: 30-39; 19: 7; Matt. 27: 39-43).

(3) *Jesus Immanuel.*- To be the Messiah and, in a unique sense, God's Son, was to be the incarnation and revelation of God. Jesus thought and spoke of himself as God present among men, as the living expression of the divine word and nature (John 12: 44, 45). Such, also, was the impression his disciples derived of him. John says: "The Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth" (John 1: 14). The Hebrew epistle speaks of him as "the effulgence of his [God's] glory, and the express image of his substance" (Heb. 1: 2). "He that hath seen

me hath seen the Father" (John 14: 9) is perhaps the greatest utterance ever formulated in human speech. Here the cult of law and ceremonial gives way to the gospel of a divine person. The historic presence of Jesus in the world proclaimed that God was not "afar off," in the sky or mountain, or shut up in a temple, but *with his people*, identified, in his redeeming activity, with all their experiences, and having his highest manifestation in a perfect human life.

> "And so the Word had breath, and wrought
> With human hands the creed of creeds:
> In loveliness of perfect deeds,
> More strong than all poetic thought."

(4) *Jesus the Saviour.*—The ministry of Jesus fulfilled the promise, "He shall save his people from their sins." Sin was a fundamental problem in Israel. In the synagogue Jesus announced himself as his nation's spiritual deliverer and restorer, saying:

"The Spirit of the Lord is upon me,
Because he anointed me to preach good tidings to the poor:
He hath sent me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord."
(Luke 4: 18-21; cf. Isa. 61: 1-3.)

His salvation from sin was to have far-reaching results. It was to touch life on all sides. It meant not only forgiveness of past sins, but a sense of freedom from the power of sin, a new dynamic

against sin, the gift of eternal life. Often it included the healing of physical disease. It brought men into filial relationship toward God, and brotherly relationship toward each other. It helped men to walk as God's children. The parables of the lost sheep, the lost coin and the lost son (Luke 15) are parables of salvation. They reveal God's redeeming love through the Saviourhood of his Son. They illuminate Jesus' other great sayings, in which he summed up and universalized his saving quest: viz.: "I came not to judge the world, but to save the world" (John 12: 47); "The Son of man came to seek and to save that which was lost" (Luke 19: 10).

(5) *Jesus the Teacher.* Simeon had declared him "a light for revelation to the Gentiles," and the "glory of Israel." Jesus answered to the prophecy by announcing himself "the light of the world" (John 8: 12). He speaks and acts in the consciousness of being the supreme Teacher, with a message as wide as humanity and as deep as human need.

(6) *Characteristics of His Teaching.*—Note the characteristics of his doctrine. It is

a. Of divine origin. His words are the words of God (John 7: 16; 14: 24; 17: 8). "I spake not from myself; but the Father that hath sent me, he hath given me a commandment, what I should say, and what I should speak" (John 12: 49).

b. Authoritative. "He taught as having authority, and not as the scribes" (Mark 1: 22). His sense of absolute certainty breathes through his

oft-repeated phrase, "Verily, verily, I say unto you." Such language in the mouth of Socrates would have savored of egotism and exposed him to ridicule. Jesus never speculated like the philosophers. He was never a searcher after the truth. He never changed his views or retracted a statement. He claimed authority to transcend the law (Matt. 5: 21-48), to supersede the Sabbath (Mark 2: 23-28), and to forgive sins (Matt. 9: 1-7). He not only taught the truth, but he was the truth (John 14: 6). On the greatest themes of man's age-long brooding—God, the soul, the duty of man, the secret of happiness, the future life -he taught with the assurance of one who had penetrated the counsels of the Infinite.

c. Vital. "The words that I have spoken unto you, are spirit and are life" (John 6: 63).

d. Eternal. "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24: 35). In him the permanent "seat of authority" in religion has been found.

e. Cosmopolitan. Socrates and Plato spoke to select groups of students and admirers. They had no word for the untutored. Jesus spoke to the common people, who heard him gladly. His was the simple speech of the lowly, but in it was "the lore of eternities." His sayings appeal to the universal conscience. They are translatable into the language of the child and the savage as well as of the scholar and the sage. They are "glad tidings" in every land and tongue.

(7) *Jesus the King.*—His supreme ideal was the

establishment on earth of "the kingdom of God," or "the kingdom of heaven." This kingdom was to be the spiritual Israel: not a political organization with ranks, officers, and outward regal magnificence; but the dominion of God within the soul of man, the power of love regenerating the individual, and through the individual reacting on society as a bit of leaven affects the mass of meal (Luke 13: 20, 21). It was to be a community of souls "won to belief in his divine personality and mission, brought into loving obedience to his will, united with him spiritually in his plans and purposes, ready to take up their crosses and follow him."—*A. H. Newman.* Of this community he was to be sovereign. He was to rule, not by outward compulsion, but by attachment of loyal hearts cleaving to him in love because he first loved them. He would subjugate and unify mankind by the sacrifice of himself. "I, if I be lifted up," said he, "will draw all men unto myself" (John 12: 32). Hence the cross became the scepter of his kingdom. In that sign he was to conquer, and to rule "for ever."

"The hands stretched on that cruel tree,
Extended wide as mercy's plan,
Are gathering to the Son of man,
The ages past and yet to be."

III. JESUS THE MASTER MISSIONARY.

The purpose of Jesus, clear as it is in his own mind, does not begin with himself. Behind him is the purpose of God. This makes him the Master Missionary.

1. Sent of God.—He speaks of himself as sent into the world by God, to save and teach men, and to set up the divine dominion in their lives. "Sent" is the pure Anglo-Saxon equivalent of the word "missionary" (from the Latin), and of "apostle" (from the Greek).

(1) *To Save.*—"God sent not the Son into the world to judge the world, but that the world should be saved through him" (John 3: 17). We was *sent to save.*

(2) *To Teach.*—"My teaching is not mine, but his that sent me" (John 7: 16). He was *sent to teach.*

(3) *To Reign.*—"I must preach the good tidings of the kingdom of God . . . for therefore was I sent" (Luke 4: 43; cf. John 18: 36, 37). "All authority hath been given unto me in heaven and on earth" (Matt. 28: 18). He was *sent as the messenger of the kingdom, and its appointed Lord.*

IV. THE NEEDY WORLD.

The world to which Jesus came was in sore need of such a messenger and deliverer. That world was the Roman Empire, of which his native Palestine formed a part. His career fell within the early years of the Empire, under Augustus, a period when, according to the common judgment of historians, "morality had probably reached its lowest depths in all the world's history."* Writers ancient and modern have dilated upon the timeliness of Jesus' advent in view of the conditions to which his

*Botsford: "A History of Rome," p. 348.

person and ministry were obviously such needed response. He appeared and wrought in that heathen world and age whose revolting debasement and spiritual destitution Paul depicts in the first chapter of his Roman epistle.

1. Its Need of a Saviour.—The Roman civilization, a blending of Greek and Latin culture, was, it is true, the fairest achievement of antiquity—so far as outward refinement and masterful organization were concerned; but the heart of it was corrupt. The Romans of the first century were a purely practical nation "without ideals, whom wealth and power served only to render gross." They had made shipwreck of their religious faith. Philosophers and satirists had reasoned and ridiculed away the old restraints. The primal virtues survived only in inconspicuous places. Half of the population were slaves. Art was prostituted, domestic life was poisoned. Extravagance, luxury, polygamy, concubinage, suicide and infanticide, cruelty and vice abounding in the most flagrant and even nameless forms, were but the external signs of those inward disintegrating forces which were hurrying the nation to its downfall. Matthew Arnold, in lines scarcely less lurid than Paul's, wrote:

> "On that hard pagan world
> Disgust and secret loathing fell.
> Deep weariness and sated lust
> Made human life a hell."

The Jews were groaning under their own bondage, powerless to stem the tide. The great nations and continents beyond the Empire, and but little

known at the time, were, as we know now, wrapped in the darkness of superstition and idolatry. No promise of salvation either for themselves or the great Empire did they bear. China under the Han dynasty was poring anew over the ancient classics, worshiping mountains and rivers, and burning incense at ancestral graves. Africa and the distant islands were bowing before their fetishes and staining their altars with human blood. India was struggling between a degenerate polytheism and the Buddha's doctrine that "the best of being is not to be." From the almost universal sense of guilt and despair, of groping and unrest, the world needed a Saviour.

2. **Its Need of a Teacher.**—For six hundred years Greek philosophy had flourished in a long line of thinkers from Thales to Zeno, who had sought to expound the riddle of the universe, and state the values of human life. The result in Jesus' day was a multitude of schools exploiting their rival theories. The Stoics' ideal was virtue based on reason and the crushing out of desires. The Epicureans made pleasure the goal of life and trampled religion under-foot. The prevailing school was that of the Skeptics, whose one certainty was that man could be certain about nothing. There was much religious quest, but no abiding-place of belief. Faith in the old mythologies had gone. The pagan priests laughed in each other's faces. Oriental cults had drifted in from Persia and India to become merged in the chaos of pagan worship. The thought of the age was crying out with Pilate,

"What is truth?" The world needed an authoritative teacher.

3. Its Need of a King.—The Roman Empire had been built up by countless wars, and was sustained by the iron rule of force. In the kingdoms of this world love was a stranger. All the schemes of dominion were based on material power, greed and ambition. The individual counted for nothing, the state for everything. The lives of multitudes were sacrificed on the altar of conquest. Almost every political achievement was marked with blood. True democracy was unborn. The best men in Rome were longing for a new era. Cicero, who died forty years before Christ was born, prophesied: "There shall no longer be one law at Rome, and another at Athens; nor shall it decree one thing to-day and another to-morrow; but one and the same law, eternal and immutable, shall be prescribed for all nations and all times, and the God who shall prescribe, introduce and promulgate this law shall be the one common Lord and supreme Ruler of all."* The time was ripe for the coming of one

> "To cast the kingdoms old
> Into another mold."

Nations and individuals needed to be born again of the Spirit into the kingdom of love, of which Jesus was revealer and lord.

V. THE MINISTRY.

The ministry of Jesus was simply the carrying out of the work he was sent to do, and which the

*De Republica, III., 6.

world so much needed. His ministry lasted about three years, and it was a missionary activity from first to last. It began with his baptism when he was about thirty years old, and ended at his death.

1. To the Jews.—It was his aim to bring his gospel to the hearing of all Palestine in his generation. His immediate point of contact with the world was his own race—the Jews. He spoke of himself as sent to the lost sheep of the house of Israel. After his baptism he began his missionary journeys, proceeding through Galilee, visiting Cana and Capernaum, and then going down to Jerusalem. In Judæa he spent eight months, teaching and healing; then, with a brief sojourn in Samaria, he returned to Galilee and preached again in Cana and Capernaum, as well as in his native Nazareth. Then he undertook a systematic visitation of the northern province. "And Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people" (Matt. 4: 23). From Syria, where his fame had spread, were brought the sick and demoniacs to be healed. "And there followed him great multitudes from Galilee and Decapolis and Jerusalem and Judæa and from beyond Jordan" (Matt. 4: 25). After a brief visit to Jerusalem he returned again to Galilee, and made a second visitation of its cities and villages. He also taught on heathen soil in the regions of Tyre and Sidon and Decapolis. In Jerusalem, in Perea, and again in Judæa, he was constantly at work, speak-

ing his words of light and power accompanied by beneficent miracles, proclaiming in sermon and parable the advent and presence of the kingdom of God, and moving toward Calvary to be crucified as the Saviour of the world.

2. Beyond Israel.—While carrying on an intensive mission to his own nation, the universal sweep of it is frequently emphasized in his discourses. From beyond the pale of Israel he sees that "many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven" (Matt. 8: 10-12).

VI. THE DISCIPLES.

Jesus did not prosecute his missionary work alone. It was impossible for him to reach every soul, even in Palestine, with a direct message. Early in his public career he began to call disciples—men who, having left all to follow him, were to receive his special instruction and participate in his labors. He first called Simon Peter, Andrew and Philip (John 1: 35-51). Later on we read of James (son of Zebedee), John, Bartholomew, Thomas, Matthew, James (son of Alphæus), Thaddæus, Simon the Zealot, and Judas. These constituted the group of "apostles."* During his missionary tour in Galilee he said to his disciples, "The harvest truly is plenteous, but the laborers are few."*

1. Mission of the Twelve.—Then he sent forth the Twelve on a special mission to their own coun-

*Matt. 10: 2-4; Luke 6: 15; Acts 1: 13, 14.

trymen, saying to them: "Go not into any way of the Gentiles, and enter not into any city of the Samaritans; but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out demons; freely ye received, freely give" (Matt. 9: 35-38; 10: 1-42).

2. Mission of the Seventy.—Later on he sent out a company of seventy who were to go before him, two and two, healing the sick and preaching the good news of the kingdom. How fully these disciples were empowered to represent their Master may be judged by his words to them: "He that heareth you, heareth me; and he that rejecteth you, rejecteth me; and he that rejecteth me, rejecteth him that sent me" (Luke 10: 1-16).

3. Results of the Ministry.—The immediate results of the mission of Jesus were not numerically great. The chief result was that, in the hearts of his disciples, he had left an undying witness to the divinity of his person, the authority of his teaching and the coming of his kingdom.

III. THE UNIVERSAL COMMISSION.

After his death and resurrection, Jesus' supreme thought was the continuance of his work through the labors of his disciples. They were to consider their missionary call of equal obligation with his own. He said to them, "As the Father hath sent me, so send I you" (John 20: 21). On the hillside in Galilee he commissioned them with a world-wide

gospel, saying: "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world" (Matt. 28: 19, 20).

VIII. THE COMMISSION AND THE CHURCH.

It is clear that the commission is not an arbitrary command. It is the expression of the entire life and purpose of Jesus. It is all of Christianity stated in the imperative mode. Warneck says: "The gospel of Jesus Christ necessarily issues in a missionary commandment. It is penetrated through and through by thoughts of universal salvation, which make it a religion for the whole world." As the commission expresses Jesus, it also determines the Church. The Church in his thought is Christianity empowered and organized to carry out the commission.

REVIEW OUTLINE.

The Master Missionary.

Jesus Declaring Himself
- Messiah
- Son of God
- Immanuel
- Saviour
- **Teacher**
- **King**

- Had a Missionary Purpose.
- Lived a Missionary Life.
- Sent out Missionary Disciples.
- Gave a Missionary Commission.
- **F**ounded a Missionary Church.

TOPICS FOR CLASS PAPERS AND DISCUSSION.

1. The Messianic Titles in the New Testament.
2. Jesus' Missionary Ideals and Methods.
3. Condition of the Roman Empire in the Days of Jesus.
4. The Meaning of Christian Salvation.
5. The First Apostles.
6. The Great Commission.

BOOKS FOR REFERENCE.

1. HASTINGS: Dictionary of Christ and the Gospels —Articles on Christ, Messiah, Son of God, Son of Man (1).
2. MATHEWS: The Messianic Hope in the New Testament (1).
3. CARVER: Missions in the Plan of the Ages, Chap. III. (2).
4. MCLEAN: Where the Book Speaks, Chap. IV. (2); Chap. VIII. (6).
5. HORTON: The Bible, a Missionary Book, Chap. II. (2).
6. FISHER: The Beginnings of Christianity, Chap. XIV. (2); VI. (3).
7. FARRAR: Early Days of Christianity, Chap. I. (3).
8. BRUCE: The Training of the Twelve (5).
9. MORGAN: The Missionary Manifesto (6).

QUESTIONS.

1. Did Jesus know he was the Messiah?
2. What ideal of the Messiah did he seek to cultivate in men's minds?

3. Quote a passage in which Jesus claimed to be the Son of God.

4. Quote a passage in which Jesus claimed to be the incarnation of God among men.

5. Quote a passage in which Jesus claimed to be the Saviour of the world.

6. From what did he wish to save men?

7. What did Jesus mean when he said, "I am the light of the world"?

8. What are five characteristics of Jesus' teaching?

9. Did Jesus announce himself a king?

10. Did Jesus mean to restore the political kingdom of the Jews?

11. How did he design to draw men to himself?

12. What is the meaning of the word "missionary"?

13. Why may Jesus be called a missionary?

14. What threefold missionary work did Jesus perform?

15. What was Jesus' field of missionary activity?

16. Why did Jesus call disciples?

17. Name the Twelve Apostles.

18. Quote the Great Commission.

19. What does the Great Commission reveal as to the purpose of Jesus?

20. Was the commission for the apostles only or for the entire Church? Give reasons for your answer.

OUTLINE OF LESSON IV.

The Apostolic Missions

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The day of Pentecost marks the beginning of the new spiritual life of the Church—no longer the Church of a small, select race, but the Church of humanity. And the characteristic of this life is Power.—*Rackham.*

* * *

And it shall be, that whosoever shall call on the name of the Lord shall be saved.—*Joel, quoted by Peter* (Acts 2 : 21).

* * *

I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish (Rom. 1 : 14).—*Paul.*

* * *

There is nothing in all antiquity to compare with the record of Paul's travels and triumphs. Wherever he went he left in his track from Damascus to Rome a succession of young, expanding churches, the radiant centers of new life, the fruitful germs of modern society forming already in the midst of the old world.—*Auguste Sabatier.*

* * *

Oft when the word is on me to deliver,
Lifts the illusion and the truth lies bare;
Desert or throng, the city or the river,
Melts in a lucid paradise of air.

Only like souls I see the folk thereunder
Bound who should conquer, slaves who should be kings,
Hearing their one hope with an empty wonder,
Sadly contented in a show of things.

Then with a rush the intolerable craving
Shivers throughout me like a trumpet-call,
O to save these, to perish for their saving,
Die for their life, be offered for them all!

—*F. W. H. Myers: "St. Paul."*

LESSON IV.

The Apostolic Missions

Period I. Origins B. C. 4-A. D. 100.)

I. THE APOSTOLIC CHURCH.

There were, in all Palestine, at the time of the Ascension, not more than a few hundred followers of Jesus (1 Cor. 15: 6). He had left them without organization either local or general.

1. **Its Meaning.**—When he said, "I will build my church," he was thinking not of cathedrals or ecclesiastical systems, nor even of local congregations, but of a community of believers united to him by a living faith and mediating him to the world. The English word "church" represents the Greek *ekklesia*. In its pre-Christian and non-religious usage this Greek word, derived from a verb meaning "to call out," was applied to the sovereign assembly of chosen citizens in a Greek city (cf. Acts 19: 39). It acquired its religious application through the Hellenistic Jews. In the Greek version of the Old Testament (the Septuagint) it occurs seventy-six times as the equivalent of the Hebrew *q'ahal*, and is applied generally to all Israel as Jehovah's covenant people "called out" to witness to a divine revelation (Deut. 7: 6-8; 31: 30; 1 Chron. 28: 8; Isa. 43: 1, 9-12); and specific-

ally to the "assembly" gathered for worship or instruction (Lev. 8: 3; Josh. 8: 35; 1 Chron. 29: 10). It was the spiritual heart of the word which Jesus transferred to his followers. To be his disciples was to be "called out," "chosen" for a holy service. He made this plain to the Twelve, saying: "Ye did not choose me, but I chose you and appointed you, that ye should go and bear fruit, and that your fruit should abide" (John 15: 16). The Master Missionary was not primarily concerned with forms of organization. The church of the apostles was first of all a group of men *chosen* and called by him to share his fellowship, to reflect his character, to proclaim his truth.

2. Its Program.—Jesus bade the apostles wait in Jerusalem till they should be "clothed with power from on high" (Luke 24: 49). Spiritual dynamic was the prime requirement for their task; organization would come in due time. Power was more important than form. Then he translated for them the general commission into a more specific program: "Ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth" (Acts 1: 8).

3. Its Power.—At Pentecost the promised power came in the miraculous manifestation of the Holy Spirit (Acts 2), with the result that three thousand were added to the company of believers. The number was speedily increased to five thousand (Acts 4: 4). This large group of converts, together with the one hundred and twenty disciples present in the city, including the apostles, constituted the first

local Christian church. Organization developed as occasion demanded (Acts 6: 1-6). From this center the whole world was to be evangelized.

4. Its Field.—The field of apostolic missions was the Roman Empire, which was practically the known world. That Empire stretched eastward from the Atlantic Ocean to Arabia and the Caspian Sea. Northward it reached Scotland, southward the African Sahara and the hinterland of Egypt. Of its thirty-five provinces ruled from Italy, twenty were in Europe, seven in Asia, five in Africa, and three were insular. Its population of about a hundred millions comprised many peoples differing widely in civilization as well as in race.

5. Its Leaders.—The main facts of the apostolic missions are linked with the careers of Peter, James, John and Paul. The first beginnings at Jerusalem fell under the leadership of Peter, but his work was only preparatory to the world-expansive movement under Paul.

II. LEADING CHARACTER: PAUL (A. D. 32-64).

Through Paul the life and purpose of Jesus received remarkable expression. He was not one of the Twelve in Galilee, but, more than they, he caught the missionary vision and passion of the Lord. Called specially to apostleship by the ascended Christ, he became pre-eminently the interpreter and propagator of a world-wide gospel. He is the mountain peak of the apostolic age.

1. His Birthplace.—Paul's birthplace was Tarsus, the capital of Cilicia, a fertile Roman province on

the Mediterranean coast northwest of Syria. The city reposed on the river Cydnus, twelve miles from the sea. It was not only a seat of the Roman government, but a great commercial metropolis and a center of Greek learning with a university scarcely eclipsed by those of Alexandria or Athens.

2. His Family.—His parents were strict Jews of pure blood. His father was a Pharisee of the stock of Benjamin, a man of good social position, enjoying the rights of a Roman citizen. The family would be classed as Hellenistic, or Greek-speaking Jews, as distinguished from the Palestinian Jews who spoke Aramaic. The date of Paul's birth was about A. D. 3.

3. His Education.—Into the making of Paul went the culture of three civilizations. He was debtor to Palestine, Greece and Rome. Born a Hebrew, he was brought up as a free-born Roman, in a Greek city. Each of these factors helped to determine his early career and to prepare him for his far-reaching Christian service. In his father's house he was carefully instructed in the Hebrew Scriptures and grew up a blameless observer of the law. If not in the schools of Tarsus, at least in the city, he received vivid impress of Hellenic life and thought. Here he saw paganism and acquainted himself with the political institutions and administrative procedure of the Empire. At fourteen he went to Jerusalem for a thorough rabbinical education under Gamaliel, the most illustrious teacher of the Jewish law. From Jerusalem he issued a zealous and accomplished Pharisee.

4. His Conversion.—The Book of Acts introduces Paul as an enemy of the Church. He opposed Stephen and consented to his murder. Thereafter, armed with authority from the Sanhedrin, he sought to wipe out the Christian sect. This he attempted in all good conscience, out of zeal for the law and ignorance of the gospel. In the midst of his bloody campaign occurred the vision of Christ on the Damascus road, resulting in his complete and miraculous conversion.

5. His Missionary Call. The acme of the miracle was the conviction born in him that he, the proud and rigorous Pharisee, was called to be Christian apostle to the Gentiles. The conviction was created by the direct call of the Lord, who appointed him a minister and a witness, to open the eyes of the heathen, proclaiming to them remission of sins, and a place among the sanctified (Acts 26: 16-18). To Ananias of Damascus, who baptized him, the divine voice declared, "He is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel" (Acts 9: 15). The call was justified by results. It made Paul the greatest missionary, after Christ, the world has ever known. After a period of retirement in Arabia he preached Christ in Damascus, in Jerusalem, in Tarsus, and thence in Syria and Cilicia. He bore his first witness to the Jews, but this was only the beginning. He was moving toward a vaster work. Christ had said, "Depart, for I will send thee forth far hence unto the Gentiles" (Acts 22: 21).

6. The City of Antioch.—Antioch was, after

Babylon, the most splendid Levantine capital of pre-Christian times. Built about 300 B. C. by Seleucus Nicator, whose Syrian empire stretched from the Mediterranean to the banks of the Ganges, its political importance was scarcely dimmed when Pompey in B. C. 63 made Syria a Roman province. It became the residence of the imperial prefects. As a center of commerce, wealth and wit it was, until the rise of Constantinople in the fourth century A. D., rivaled only by Alexandria and Rome. Reposing on the Orontes, "the greatest of the four rivers from the Lebanon," it was famed, in the first century of our era, as the fairest city of the Græco-Roman East—not only on account of its gentle climate, but also its architectural beauty. Its main street had been paved with marble by Herod the Great and flanked with colonnades. Among its magnificent buildings were the Roman court, and the great Jewish synagogue embellished by costly brazen ornaments from the Temple at Jerusalem. The population, which numbered probably a million, was chiefly Syrian; but that the Jewish community was large and influential is evidenced by the existence not only of the large synagogue, but of the large number of proselytes attached to it. The degenerate Græco-Roman paganism, corrupted further by voluptuous Oriental cults, flouted its worst evils at the famous sanctuary of Daphne, five miles from the city. "The one occupation of the Antiochenes was pleasure-seeking." The result was a state of moral corruption which brought unenviable fame, even in a corrupt age. It was sufficient for Juve-

nal, the satirist, summing up in a line the moral degradation of Rome, to say, "The Syrian Orontes has flowed into the Tiber." Yet in this dark picture the proud city gleams as a "field white for the Christian harvest." Antioch needed first of all the gospel of a Saviour.

And what greater moral miracle was ever recorded than this, that Antioch not only received the gospel, but became a fountain of Christian redemption for all the Gentile peoples? The city's ancient splendors have perished, but its historical importance can never die. In Antioch the Christian Church freed itself from the shackles of Judaism, recognized its catholic mission, and set out deliberately and definitely upon the Christian conquest of the world.

7. The Church at Antioch.—The church in Antioch was the result of the preaching of disciples driven from Jerusalem during the persecution that followed Stephen's death. Some preached to the Jews only, but others "spake unto the Greeks also, preaching the Lord Jesus" (Acts 11: 20). This fact is given striking prominence by the historian Luke, and it is obviously regarded as a departure from the customary evangelistic procedure. The far-visioned heralds who dared to carry the gospel beyond the confines of the Jews are named for us as "men of Cyprus and Cyrene." Among them no doubt were Symeon Niger (*i. e.*, "the black") and Lucius of Cyrene, mentioned in Acts 13: 1. They themselves

*Juvenal, "Satires," III. 62.

were Hellenists—*i. e.*, Greek-speaking Jews, like Philip and Stephen—but the "Greeks" to whom they preached were "God-fearing adherents of the synagogue," though still uncircumcised Gentiles, a class known to be numerous at Antioch, and later called "proselytes of the gate." That this extension of the gospel was under divine approval and guidance Luke makes plain by recording that the "hand of the Lord" was with the evangelists and that a great number of believing "Greeks" became Christians. And to the church at Jerusalem the marvel was that Greeks could become Christians without first becoming Jews! Barnabas was sent to investigate, who, being "a good man and full of the Holy Spirit and of faith," not only perceived that the work was of God, but summoned Paul from Tarsus, and with him labored in Antioch for a whole year. The church, like the city, became preponderantly Gentile. It grew to such proportions and became so conspicuous in its devotion to Christ that the Antiochenes, with their traditional readiness in epithets, applied a special name to its members, now clearly distinguished from Jews of either Greek or Hebrew tongue. "The disciples were called Christians first at Antioch" (Acts 11: 19-26). The name was given in scorn and was not at once accepted by the Church. The twentieth century is revealing it as the all-sufficient and catholic designation of believers in Christ, the name in which their inmost character and unity are disclosed. At the beginning there was a vast meaning in the very scorn of it. As Harnack ob-

serves. "the name of Christian was the title of Gentile Christians. . . . It presupposes the conversion of pagans to the gospel."

8. Antioch and Gentile Missions.—The Christian leaders at Antioch cultivated a deep spiritual life. There was a select group of prophets and teachers who spurned the ease of the flesh and "ministered to the Lord." Therefore the Holy Spirit promised by Christ to guide his followers (John 14: 25) was with them. Clear in their consciousness, the divine impulse was felt and heard even as a living voice, saying, "Separate me Barnabas and Saul for the work whereunto I have called them." Sealed by the Spirit and set apart by the Church, the two apostles were sent away. It was a great moment in the history of mankind when the universalism of Christ became incarnate in these men.

9. Paul's Journeys from Antioch to Rome.—Three points are here to be noted, which indicate the place of the Antiochene church in the story of Christian expansion. (1) It was the connecting link between the conservative Hebrew church at Jerusalem and the later Gentile churches "founded not on Jewish privilege, but on the universal relation of man to God;" (2) it superseded Jerusalem as a radiating missionary center; (3) it thrust out Paul on his great career as apostle to the heathen world.

(1) *First Journey.*—Paul's first tour was confined to Asia Minor. Accompanied by Barnabas and John Mark, he sailed to Cyprus, preaching in Salamis and then in the capital of the island,

Paphos, the seat of a great temple devoted to Aphrodite, the popular Cypriotic deity. In his sermon before Sergius Paulus, the governor, Christianity was for the first time proclaimed to the aristocracy and rulership of the Roman world. Here the Hebrew form of the apostle's name (Saul) disappears. Henceforth he is known as Paul. "The dropping of the Jewish and the adoption of the Roman name," says Professor Ramsay, "was in harmony with the great truth he was promulgating—that henceforth the partition between Jew and Gentile was broken down."*

Returning to the mainland, he passed through the Pamphylian capital, Perga, to Pisidian Antioch, Iconium, Lystra and Derbe, in all of which except Perga he founded churches, and revisited them before his return to Syria. His evangel was given to both Jews and Gentiles. He began, wherever possible, in the synagogue. The region of his labors is indicated on the maps by various provincial names, but most of it may be included under the general name of Galatia. The bulk of the inhabitants were descendants of the Celtic invaders, Galli or Galatæ, who in the third century B. C. had come down from central Europe. They had become partially Romanized. Their religion was a mixture of their own primitive cults and Græco-Roman worship. At Lystra the gospel was preached to an audience almost exclusively heathen, and for the

*Ramsay: "St. Paul, the Traveler and the Roman Citizen," pp. 86, 87.

first time on the ruins of pagan superstition a Christian community was gathered. The time occupied by the first journey was about three years—A. D. 45-48 (Acts 13: 14).

(2) *Second Journey.*—The second tour began with a visitation of churches in Syria and Cilicia, and again at Derbe, Lystra and Iconium. Barnabas had gone to Cyprus with Mark. Paul's companions were Silas and Timothy. Passing through Phrygia and Galatia proper, they came to the seaport Troas, where, above the surge of the Ægean, Paul heard the call of Macedonia and, responding, planted the gospel in Europe. Churches were established in Philippi, Thessalonica, Berea and Corinth, and disciples won amid the cultured philosophies of Hellas—before the very altars of the Athenian gods. The gospel had now left its Asiatic cradle and had begun its victorious march westward. The great capitals of Macedonia and Achaia had been reached. The space traversed was much more extensive than that of the first journey, and occupied about three years (A. D. 52-54), one-half of which was spent in Corinth (Acts 15-17).

(3) *Third Journey.*—Setting out for the third time from Antioch, Paul again labored in Galatia, Proconsular Asia, Macedonia and Achaia. More than two years he spent at Ephesus, the magnificent Asian capital, teaching multitudes in that city and evangelizing (with helpers, doubtless) the entire province, "so that all they that dwelt in Asia heard the word of the Lord, both Jews and Greeks" (Acts 19: 10). At Ephesus Paul confronted paganism in

its most alluring and spectacular forms. Here Greek art had reared to the goddess Diana a marble temple which attracted thousands of pilgrims annually and was regarded as a world wonder. Against the city's philosophy and fanaticism alike, the apostle hurled the power of a spiritual gospel. As a Christian center Ephesus soon eclipsed Antioch. The Ephesian church became one of the seven great churches of Asia.

Paul next completed the evangelization of the region north and west of Philippi. A few months later he was able to say, "From Jerusalem and round about unto Illyricum I have fully preached the gospel of Christ" (Rom. 15: 19). This tour occupied four years—A. D. 54-58 (Acts 18-21).

(4) *Imprisonment and Martyrdom at Rome.*—While reporting to the leaders in Jerusalem his mission among the Gentiles, the apostle was seized by a Jewish mob. Rescued by Roman soldiers, he was sent to Cæsarea for trial, but, having appealed to Cæsar, was forwarded a prisoner to Rome. It had been his ambition to set foot in the world's capital, where many Christian believers had already gathered. Although in chains, he preached Christ in Rome, both to Cæsar's household and to Christians. After a detention of about two years it is supposed that he was released and that he made journeys to Asia Minor and possibly to Spain. A second imprisonment followed in the Mamertine dungeon, from which, by Nero's fury in the year 64, he was dragged to his martyrdom on the Ostian Road. His epoch-making work was done. The

Church was established in the chief cities of the Empire from Antioch to Rome. In his thirteen epistles he had left an imperishable body of literature—the priceless missionary documents of a universal evangel (Acts 21-28).

III. ASSOCIATE CHARACTERS—PETER, JAMES, JOHN.

1. Peter (A. D.?—64).

(1) *His Call.*—Peter was a fisherman of Capernaum in Galilee, where at the call of Jesus he "left all" to follow him. With James and John, he belonged to the inner circle of disciples.

(2) *His Great Confession.*—His was that memorable utterance of faith which the Master approved as the rock of truth and the creed of the Church: "Thou art the Christ, the Son of the living God" (Matt. 16: 15-18).

(3) *His Pentecostal Witness.*—His was the first public proclamation of the gospel after the universal commission. The speech was an elaboration of his great confession. He set forth the Messiahship, divinity and kingship of Jesus, confirmed by the resurrection and ascension, and exhorted the people to seek the remission of their sins through repentance and baptism in Jesus' name (Acts 2: 14-36). At Pentecost the work of apostolic witness-bearing began with him.

(4) *His Cosmopolitan Audience.* Among Peter's auditors and converts on the Pentecostal day were devout Jews from every important part of the Empire—"Parthians and Medes and Elamites, and the

dwellers in Mesopotamia, in Judæa and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia in Egypt and the parts of Libya about Cyrene, and sojourners from Rome, both Jews and proselytes, Cretans and Arabians" (Acts 2: 9-11). Each heard the message in his own tongue. The event gives further meaning to the angelic announcement of the "good news" for "all the people." At once the Jerusalem church had relations with the strategic centers and the outermost confines of the Roman world. Later on these converts from far and wide, in their various languages and dialects, spread the evangel, many of them doubtless returning to their own provinces. Peter's cosmopolitan audience emphasizes the providential preparation made for Christianity in the Diaspora, or dispersion of the Jews. Strabo, a first-century geographer, says: "It is hard to find a place in the habitable earth that hath not admitted this tribe of men." Harnack estimates that in the Empire under Augustus (B. C. 29-A. D. 14) the Jews numbered over four millions. In four ways they had unconsciously cleared ground for the gospel: (*a*) By bearing witness, amid the surrounding paganism, to one, holy, spiritual God; (*b*) by their superior morality; (*c*) by developing a missionary impulse in their zeal to win proselytes; (*d*) by establishing a network of synagogues which became the vantage-ground of apostolic evangelism.

(5) *His Attitude to Judaism.*—In becoming a follower of Jesus, Peter was not at first conscious of any break with Judaism. This was true also of

his converts, who "continued stedfastly with one accord in the temple" (Acts 2: 46). It was at the Temple door that Peter performed his first miracle, and from its portico that he preached his second sermon (Acts 3). The Jerusalem Christians went on worshiping in the sanctuary after the manner of their fathers. They regarded themselves as Jews differing from the others only in that they believed in Jesus as the Messiah.

(6) *His First Persecution.*—It was the hand of persecution which first drew the line sharply between Christians and orthodox Jews. The Sadducees had Peter and John arrested and imprisoned for teaching the resurrection, and forbade them to go on with their mission (Acts 4). They were summoned before the council and adjured to desist. They narrowly escaped death (Acts 5: 17-42). The persecution culminated in the stoning of Stephen—the first Christian martyr—and in an almost complete break-up of the Jerusalem church. For a time only the apostles remained in the city. The membership was scattered throughout Judæa and Samaria.

(7) *His Widening Mission.* Persecution fired the evangelistic zeal of the refugees. They went everywhere preaching the Word, not only in Samaria and Judæa, but later in Galilee, Phœnicia, Cyprus and Antioch. Philip, the evangelist, joined them in Sebaste,* the chief city of Samaria, where a multitude gave heed to his message. The Samar-

*The ancient capital Samaria, rebuilt and renamed by Herod the Great.

itans were a mongrel race, related to the Jews by blood, but despised by them, yet the love of Christ in Jewish hearts wooed some of them into the kingdom. But here was a problem for the apostolic leaders. Thus far the gospel had been proclaimed in Jerusalem alone, and only Jews and proselytes had been added to the Church. Could the contemned and apostate Samaritans be suddenly transformed into Christians?

a. In Samaria. Peter and John were sent to Samaria from Jerusalem to investigate, and they were convinced of the genuineness of Philip's work. Those who had been baptized received the Holy Spirit by the laying on o the apostles' hands. This was unmistakably the divine approval of the widening mission. Peter himself now began to bear witness far beyond the precincts of the Temple. Returning to Jerusalem, he and John "preached the gospel to many villages of the Samaritans" (Acts 8). Philip journeyed to Gaza in Judea, where he baptized a government official from Ethiopia. Then returning northward, he "preached to all the cities till he came to Cæsarea," the principal maritime port in Samaria (Acts 8: 40). The extent and success of the campaign at this time may be judged by the statement that "the church throughout all Judæa and Galilee and Samaria had peace, being edified; and walking in the fear of the Lord, and in the comfort of the Holy Spirit, was multiplied" (Acts 9: 31).

b. In other regions. At this point Peter overshadows Philip as the apostle of expansion. He

made an extended evangelistic tour throughout "all parts," visiting Lydda, Sharon and Joppa, preaching, performing miracles, edifying churches already established, and turning many to the Lord (Acts 9: 32-43).

(8) *His First Gentile Convert.*—Although eight years had now passed since Jesus gave the world-wide commission, neither Peter, nor the other apostles, had grasped the comprehensiveness of their Master's plan. With all his zeal Peter had made no attempt to win the Gentiles. It might seem that the seven hundred thousand Jews in Palestine, besides the Samaritans, constituted a field sufficiently large for apostolic labor. But such a dream was shattered by the vision that came to Peter on the housetop at Joppa (Acts 10: 1-17). He was enjoined not to count unclean what God had cleansed. Had his Jewish prejudice shut up the kingdom of God against the Gentiles? Behold, a Gentile seeker stands knocking at the door! This was Cornelius, a Roman centurion of Cæsarea. He was a representative of the better class of cultured Roman officials, who, dissatisfied with Greek philosophy, were conscious of a deep spiritual hunger. When Peter entered Cornelius' household he gave expression to the conservatism which had obscured his vision. "Ye yourselves know how it is an unlawful thing for a man that is a Jew to join himself or come unto one of another nation" (Acts 10: 28). When he heard the centurion's story he gave utterance to the universal truth which had been revealed to him. "Of a truth I perceive that God is

no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him" (Acts 10: 34, 35). Then as he bore witness to the universal Christ, the Holy Spirit fell upon Cornelius and others of his company. They were baptized at Peter's command, and thus the door of faith was opened to the Gentiles.

(9) *His Later Career.*—Before the church at Jerusalem, upon his return from Cæsarea, and again later at the formal conference on the Jewish-Gentile question (Acts 15), Peter was an advocate of Gentile missions, although, so far as his own ministry is concerned, he remained "the apostle of the circumcision." It is doubtful whether he ever freed himself entirely from national scruples. At Antioch he was rebuked by Paul for yielding to the Judaizers (Gal. 2: 11-14). Of his later career little is recorded. That he was active among the Jewish churches of northwestern Asia Minor seems evident from the salutation of his first epistle (1 Pet. 1: 1). He had a following at Corinth and possibly labored there (1 Cor. 1: 12). "Recent criticism is almost unanimous in maintaining that Peter closed his career in Rome, suffering martyrdom under Nero in 64."*

2. James (A. D.?-61).

(1) *His Identification and Call.*—The earlier part of Paul's career is associated with James, the brother of the Lord, who is to be distinguished from James, the son of Zebedee, and also from

*A. H. Newman: "A Manual of Church History," Vol. I., p. 107.

James, the son of Alphæus, both of whom are named in the original apostolic list (Matt. 10: 2). Though of Jesus' own family, the James here in question became a disciple only after a special appearance of the Lord to him, after the resurrection (1 Cor. 15: 7).

(2) *His Place in the Church.*—He was in Jerusalem at the Pentecostal enduement, and soon thereafter arose to prominence in the Jerusalem church. He it was who presided at the first Christian council, which met to discuss the problem created by Gentile conversions (Acts 15; Gal. 2: 9). He was the author of the decree which sought by wise compromise to quell the scruples of the Jewish believers.

(3) *His Missionary Spirit.*—Though he is frequently spoken of as the leader of the Jerusalem conservatives, who held tenaciously to the law, nothing is plainer than his sympathy with the Gentile work of both Peter and Paul. In support of Peter's speech at the council he quotes a fine missionary passage from the prophet Amos, in which Jehovah is represented as saying:

"After these t' ings I will return,
And I will build again the tabernacle of David
which is falle' ;
And I will build again the ruins thereof,
And I will set it up:
That the residue of men may seek after the Lord,
And all the Gentiles upon whom my name is called,
Saith the Lord, who maketh these things known
from of old" (Acts 15: 16-18).

When Paul returned to Jerusalem after his third missionary journey, it was James who, with the elders, offered praise for God's works among the Gentiles and warned Paul of the fanatical zeal of the Jewish Christians. So far as we know, James went himself on no mission to the Gentiles. He is the author of the "Epistle of James," addressed to "the twelve tribes scattered abroad."

3. John (A. D.?-100).

(1) *The Beloved Disciple.*—John "the beloved" was one of the early Galilean group of disciples. Gifted with rare spiritual insight and favored with particularly close relationship with Jesus, he derived such knowledge of the Master as no other evangelist possessed. After the crucifixion he remained in Jerusalem, probably until the death of Jesus' mother. A fervent evangelist and teacher, he was with Peter in the days between Pentecost and the "scattering abroad," and in the Samaritan mission. When Peter and Paul had fallen he was found at Ephesus, where he labored thirty years. There probably he died.

(2) *The Missionary Theologian.*—John is preeminently the theologian of world-wide Christianity. In his writings he sets forth the unity of the Church and the universality of the gospel. We hear echoes of the advent messages in his proclamation of Christ as the Saviour—the propitiation "for the sins of the whole world" (1 John 2: 2); the Teacher—the Truth, indeed, which is "the Light of the World;" the King whom God and the ages will crown.

(3) *His Vision of Triumph.*—When the earthly Jerusalem was destroyed he paints for his compatriots the glories of the "heavenly city"—the home and goal of the nations. When the Church was undergoing persecution under Nero and Domitian, and he himself exiled to Patmos, he unveils, in his Apocalypse, the vision of ultimate triumph. The Church grows into a numberless multitude of the redeemed from "every nation and tribe and tongue." Christ through his messengers will so transform this world that there shall be "a new heaven and a new earth." The former things shall pass away. Christ will make all things new. This is the evangel and the mission which the last of the apostles, dying on the threshold of the second century, leaves to the Church of succeeding ages.

REVIEW OUTLINE.

The Apostolic Church { Called / Commissioned to Fulfill Christ's Purpose. / Empowered / Organized

Preached the Gospel in { Palestine / Syria / Asia Minor / Greece / Italy / Gaul and Spain } to { Jews. / Proselytes. / Samaritans. / Gentiles.

TOPICS FOR CLASS PAPERS OR DISCUSSION.

1. The Divine Factor in the Apostolic Missions: The Work of the Holy Spirit.

2. The Organization and Leadership of the Apostolic Churches.

3. The Missionary Teaching of Paul's Epistles.

4. Paul at Lystra and Athens: How the Gospel was Preached to the Heathen.

5. The Missionary Resources of the Apostolic Church as Compared with Those of the Church Today.

6. The Roman Empire and the Apostolic Age.

BOOKS FOR REFERENCE.

1. RACKHAM: The Acts of the Apostles (Westminster Commentaries), Sec. II. (1); Introd.; Chap. VI. (2); pp. 229-237, 300-320 (4).

2. LHAMON: Studies in Acts, Chap. XIII. (1).

3. SWETE: The Holy Spirit in the New Testament (1).

4. HATCH: The Organization of the Early Christian Churches (2).

5. HARNACK: The Law and Constitution of the Church (2).

6. GILBERT: The Student's Life of Paul, Chap. IX., 7 (4).

7. GWATKIN: Early Church History, Vol. I., Chaps. I.-IV. (6).

8. HORTON: The Bible a Missionary Book, Chap. II. (3).

9. MOTT: The Evangelization of the World in This Generation, Chaps. IV., VI. (5).

QUESTIONS.

1. What is the original meaning of the word "church"? In what senses is the word used today?

2. Why did Jesus leave no rules for church organization?

3. Why was the Holy Spirit given at Pentecost?

4. Who constituted the first local Christian church?

5. How did Jesus connect world-wide evangelization with the church at Jerusalem?

6. What was the field of the apostolic missions?

7. Which four apostolic leaders are treated in this lesson?

8. Where and when did Paul receive his missionary call? Quote the special commission given him.

9. How came Paul to labor in Antioch?

10. What important missionary steps were taken by the church at Antioch?

11. Sketch Paul's first missionary journey (mention places visited, people reached, and immediate results).

12. Sketch (as above) Paul's second journey.

13. Sketch (as above) Paul's third journey.

14. Recapitulate the course of the gospel from Antioch to Rome.

15. What was the missionary significance of Peter's audience at Pentecost?

16. In what ways did Judaism help the spread of the gospel? In what ways did it hinder?

17. What was the missionary effect of the first persecution at Jerusalem?

18. Tell of the work of Philip.

19. Tell of Peter's work beyond Jerusalem.

20. What missionary teaching was made plain in Peter's vision at Joppa?

21. Did Peter fully grasp the meaning of Christ's world-wide commission? Give reasons for your answer.

22. State the attitude of James toward missionary work (*a*) among Jews (*b*) and among Gentiles.

23. Did the church at Jerusalem as a whole make any attempt to give the gospel to the heathen? If not, why not?

24. Sketch the missionary career of John.

25. What was John's view of the universality of Christ, and the ultimate triumph of the gospel?

OUTLINE OF LESSON V.

Factors of Expansion

I. The First Century.

1. Leading Factors.
   (1) Influence of Paul.
   (2) Scattering of Christians.
   (3) Destruction of Jerusalem.
   (4) Strong Leadership.
   (5) General Missionary Practice.

II. The Second and Third Centuries.

1. Expansion Continued.
   (1) Impetus of the First Century.
   (2) Persecution.
   (3) Able Interpreters and Defenders.

III. Leading Character—Justin Martyr.

1. His Parentage.
2. His Education.
3. His Attitude Toward Christians.
4. His Conversion.
5. His Mission.
6. The First Apologist.
   (1) Refutes False Charges.
   (2) Testifies of Christ.
   (3) Describes Christian Worship.
   (4) States Conditions of Church Membership.
   (5) Suffers Martyrdom.

IV. Associate Characters—Polycarp, Irenæus, Pantænus.

1. Polycarp.
   (1) Disciple of John.
   (2) Bishop of Smyrna.
   (3) Faithful Martyr.
2. Irenæus.
   (1) Missionary to Gaul.
   (2) Greek Theologian.
   (3) Disciple of Polycarp.
3. Pantænus.
   (1) Alexandrian Educator.
   (2) Philosopher and Missionary.

The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened.—*Jesus* (Matt. 13:33).

* * *

The general result of the labors of the apostolic age was the formation of a number of Christian communities scattered over the country from Spain to the Euphrates valley. By the end of the first century Christian traders and Christian soldiers must already have made the gospel known in every province of the Empire.—*H. M. Gwatkin.*

* * *

Many of all ages and ranks, and even of both sexes, are in risk of their lives, or will be. The infection of the superstition (*i. e.*, Christianity) has spread not only through cities, but into villages and country districts. *Report of Pliny, Governor of Bithynia, to The Emperor Trajan in* 112 *A. D.*

* * *

For there is not a single race of human beings, barbarians, Greeks, or whatever name you please to call them, nomads or vagrants or herdsmen living in tents, where prayers in the name of Jesus the crucified are not offered up.—*Justin Martyr, "Apology."*

* * *

God's grain am I, to be ground by the teeth of wild beasts, that I may be turned into the pure bread of God.—*Ignatius* (A. D. 55-117).

LESSON V.

Factors of Expansion

(Period II. Expansion A. D. 100-313.)

I. THE FIRST CENTURY.

Professor Harnack gives a list of fifty-two cities, towns and districts in which Christian communities or Christians can be traced by the close of the first century. The list includes all the important centers of culture, commerce and government throughout the Roman Empire, and even beyond it. "The extension outward from Jerusalem was amazing," writes Professor Gwatkin, "for within a single generation the name of Christ was named from the far west of Spain and Gaul to the far east of Babylon and Parthia." When it is remembered that each locality where the gospel entered not only was a mission field in itself, but, as a rule, a point of departure for further missions in the regions lying about it, a reasonable estimate may be formed of the widespread diffusion of the faith during the apostolic age. There were probably five hundred thousand Christians in A. D. 100.*

1. Leading Factors. As factors in the missionary successes of the first century the following may be noted:

*Schaff: "History of the Christian Church," Vol. I., p. 196.

(1) *Influence of Paul.*—The impetus given to Gentile missions by the teachings and labors of Paul.

(2) *Scattering of Christians.*—Official banishment and voluntary exile of multitudes of Christians under the persecuting emperors Nero and Domitian, and a quickening of their desire to witness for Christ.

(3) *Destruction of Jerusalem.*—The destruction of Jerusalem and of the Temple in the year 70, and the consequent check to Judaism as a rival religion.

(4) *Strong Leadership.*—It is not to be supposed that the apostles mentioned in the preceding lesson represent all the work done, nor that the Book of Acts tells the whole story of the leaders. Others, though less conspicuous, were not idle. Though the details are not clear, tradition ascribes missionary journeys to each of the Twelve. Andrew's name is connected with the Scythians, and Matthew's with the Parthians. Bartholomew is said to have gone to India and the same is claimed of Thomas. James (son of Alphæus) is assigned to lower Egypt, Barnabas and Mark to Alexandria, Thaddæus to Armenia, and Simon Zelotes to Babylonia and even to the British Isles. Allowing for legendary features in the traditions and mistakes of fact, we may yet not hesitate to conclude that all of the apostles were leaders in either the Jewish or Gentile missions, or in both, and that each of them in turn guided other leaders in the work.

(5) *General Missionary Practice.*—The recognition and practice of the missionary obligation by

Christians generally is a marked feature of early Christianity. Gibbon says: "It became the most sacred duty of a new convert to diffuse among his friends the inestimable blessing he had received." Merchants, artisans, soldiers, officials, travelers, householders and slaves, both men and women, shared with apostles, evangelists, prophets, pastors and teachers in the work of making Christ known.

II. THE SECOND AND THIRD CENTURIES.

1. Expansion Continued.—The same factors continued to operate in large measure throughout the second and third centuries. The apostles had passed away, but they had left instructions and appointed other leaders.

2. Impulse of the First Century.—With the impetus of the first century behind it, the period from the death of John to the conversion of Constantine (100-312) may be viewed as pre-eminently the age of expansion.* During this period Antioch, Ephesus, Alexandria and Rome became the Christian centers, and the mission was confined almost exclusively to Gentile peoples. The Jews as a nation had rejected the Messiah, knowing not the day of their visitation. The Jewish Christians had for the most part thought their way into the larger liberty and world-wide outlook of the gospel, as set forth in the Epistle to the Hebrews, or sloughed off into the Nazarite and Ebionite sects.

3. Persecution.—Persecution abounded. Paganism had recognized its foe, and the death-struggle

*Harnack: "The Expansion of Christianity," Vol. II., p. 252.

began. Not the least powerful regiment in the Church militant is "the noble army of martyrs," whose blood marks the way of Christian conquest from Trajan (98-117) to Diocletian (284-305) and Maximian (286-305). But the fires of martyrdom became evangelistic fires which "burned to the water's edge all around the Mediterranean, and remade the Roman world."

4. Able Interpreters and Defenders.—In this period, also, the Christian leaders were called upon to interpret the gospel in terms of Greek philosophy, and to defend the truth against the attacks of "the wisdom of this world." This gave rise to a copious literature, much of it uncritical and apocryphal, and also to much false doctrine. It is the age of the apostolic and ante-Nicene "Church Fathers," of great writers and theologians, and marks the rise of many sects and schools of thought.

III. LEADING CHARACTER JUSTIN MARTYR (103?-166).

One of the major characters of this period is Justin Martyr, acquaintance with whose life and work will help us to understand the position of the Church in the second century.

1. His Parentage.—Almost all we know of Justin is derived from his own writings, especially from his "Dialogue with Trypho." He was by birth a Samaritan as regards locality, but in race a Gentile of Greek extraction. He was born sometime between 103 and 114, at Flavia Neapolis, a city in Samaria situated near the site of the ancient

Shechem, and surviving in the modern Mohammedan town of Nablous.* His grandfather bore the Greek name Bacchius, and his father the Latin name Priscus.

2. **His Education.** Justin was reared according to heathen customs, and, his family being well-to-do, he received a thorough Greek education. He was a serious student, not content with the superficialities of learning. His soul yearned for truth and the knowledge of God. In search of a satisfactory philosophy of life, he studied for a time with a Stoic; but growing none the wiser with regard to God, and being told by his master that such knowledge was needless, he went to a Peripatetic, who disgusted him by his anxiety to collect the fee rather than to impart wisdom and point out the way of peace. A celebrated Pythagorean next was sought, who turned out to be a pedant, insisting on a preliminary knowledge of music, astronomy and geometry, as a condition of spiritual enlightenment. Almost discouraged, Justin then betook himself to a Platonist, who taught probably in Ephesus. From this exponent of the most spiritual of all ancient philosophers, he got a taste of satisfaction. "I progressed," says he, "and made the greatest improvement daily, and the perception of immaterial things quite overpowered me, and the contemplation of ideas furnished my mind with wings, so that in a little while I supposed

*Bliss: "The Religions of Modern Syria and Palestine," p. 207.

that I had become wise; and such was my stupidity that I expected forthwith to look upon God, for this is the end of Plato's philosophy." He donned the philosopher's cloak, but the vision of the divine did not come, nor was his soul at rest.

3. His Attitude Toward Christians.—He had begun his philosophical studies sharing the usual contempt of the philosophers for Christians. Persecution having broken out in Asia Minor, the chief stronghold of the Church in the second century, he noticed, while still a Platonist, the calmness and fortitude with which Christians met death, and how they rejoiced in the knowledge of God which he had sought in vain. He became so impressed with the purity of Christian lives that he wished some one would cry out upon the persecutors: "Shame, shame on the guilty, who charge upon the innocent the crimes of themselves and their gods!"

4. His Conversion.—At this time occurred the event which culminated in his conversion. Walking in a field one day near the seashore, musing as he went, he was accosted by a "certain old man, by no means contemptible in appearance, exhibiting a meek and venerable manner," who, observing that Justin was a philosopher, plied him with questions after the Socratic method. The wise old missionary won from him the confession of his hunger for God, and of the insufficiencies of Plato and the Greek philosophy in general, and then told him of the prophets who were wiser than the sages of Hellas—"men blessed and upright, and beloved of God, who spoke by the Spirit of God." Introducing

him thus to the Old Testament, which existed in the Septuagint Greek version (made in B. C. 285-247, 182-146), the old man urged him to pray that the gates of light might be opened for him. Justin saw him no more. "But straightway," he says, "a flame was kindled in my soul, and a love of the prophets and of those men who are friends of Christ possessed me, and, whilst revolving these words in my mind, I found this philosophy alone to be safe and profitable. . . . I wish that all, making a resolution similar to my own, do not keep themselves from the words of the Saviour. . . . The sweetest rest is afforded those who make a diligent practice of them."

Justin's conversion is supposed to have taken place about 130. Still wearing his philosopher's garb, he became an ardent Christian disciple and missionary. He visited Ephesus and other eastern cities, preaching wherever he went, and finally settled down in Rome as a Christian teacher. His training in Greek philosophy and the acquaintance with Judaism, which he had secured in Asia Minor, had prepared him in a remarkable way to be an interpreter and defender of the faith.

5. His Mission.—To appreciate Justin's Christian service we must take into account that arrayed against Christianity in his day were not only the arm of the state, but also the tongue of the orator and the pen of the scholar. The gospel was in conflict with heathen thought as well as heathen practice. To bear witness to Christ meant then, as it always does mean, to present him in terms of

current thinking, seeking to remove from the minds of those addressed all prejudice and misunderstanding.

Three main charges were raised against the Christians; namely, (*a*) immorality; (*b*) impiety, and (*c*) disloyalty to the state. Tacitus had called them the "enemies of the human race." Such base calumnies became a serious menace to the Church. To voice the Christian defence and protest, a class of Christian writers and speakers arose, known as "apologists."

6. The First Apologist.—Justin is the first of these, or at least the most eminent since the days of the apostles. The word "apology" as used by the early Church writers means "defence." It is not a creed or a system of theology that Justin seeks to defend, but rather Christ and Christians, from the base and often revolting aspersions cast on them by a polluted paganism, and made the basis of legal penalties and persecution. His "Apology," written at Rome about 152, is addressed to the emperor Antoninus Pius (138-161), and his adopted sons, Marcus Aurelius and Lucius Verus. There is also a sequel addressed to the Roman Senate. The document is a manly appeal for justice. He refutes the foul accusations against the Christians, and vindicates their innocence. He describes their religious beliefs and meetings, sets forth the majesty of Christ and the truth of the gospel. He exposes paganism as a religion of demons. He demands that persecutors shall not condemn Christians on the mere name, but shall seek

to ascertain whether the charges laid against them are true.

(1) *Refutes False Charges.* Then he proceeds to deal with typical charges. Christians are accused of atheism, but they disown only the gods of paganism, which they regard as demons.

"We confess we are atheists, so far as gods of this sort are concerned, but not with respect to the most true God, the Father of righteousness and temperance."

The charge of disloyalty, he points out, is due to a misunderstanding of the nature of the kingdom of which the Christians speak.

"When you hear that we look for a kingdom, you suppose, without making any inquiry, that we speak of a human kingdom, whereas we speak of that which is with God."

Christians fail to perform the rites prescribed by the state, it is true, but it is only, he says, "because they seek to worship God rationally, not destroying, by useless sacrifices, the good things He has given them, but offering thanks by invocation and hymns for our creation, for all the means of health, for the various qualities of the different kinds of things, and for the changes of the seasons, and presenting before Him petitions for our existing again in incorruption through faith in Him. Our teacher of these things is Jesus Christ."

(2) *Testifies of Christ.*—As the supreme evidence of the power of Christ and the truth of his religion, he cites the remarkable changes wrought in men's characters: the strict observance of chastity, the

exercise of love toward all men, of beneficence to the poor, of patience, avoidance of swearing, obedience to rulers, payment of tribute. Can emperors despise and put to death such subjects and escape the future judgment of God?

For the Gnostic philosophers Justin sets forth Christ as the Logos or eternal Word, showing the influence of the teachings of John (1 John 1: 1-3). He presents Christianity as the perfection of all philosophy. In the "Dialogue with Trypho," already mentioned, he deals with Jewish attacks upon the gospel, and maintains that the law has been abrogated and displaced by a new revelation of righteousness and salvation through Christ, the divine Messiah. Thus Justin defended Christianity against both heathen and Jewish critics.

(3) *Describes Christian Worship.*—In the "Apology" is a touching picture of the yet simple worship of the Church in the middle of the second century:

"On the day called Sunday all who live in the cities or in the country gather together in one place, and the 'memoirs of the apostles' (*i. e.*, the four Gospels) or the writings of the prophets are read, as long as time permits; then when the reader has ceased, the president (*i. e.*, minister or teacher) verbally instructs and exhorts to the imitation of these good things. Afterwards we all rise together and pray, and when our prayer is ended, bread, wine and water are brought and the 'president' in like manner offers prayers and thanksgiving according to his ability, and the people assent, saying,

Amen.' And there is a distribution to each and a participation of that over which thanks have been given (*i. e.*, the emblems of the Supper); and to those who are absent a portion is sent by the deacons. And they who are well-to-do and willing give what each thinks fit, and what is collected is deposited with the president, who succors the orphans and widows, and those who, through sickness, or any other cause, are in want, and those who are in bonds; and, in a word, takes care of all who are in need. Sunday is the day on which we all hold our common assembly, because it is the first day on which God, having wrought a change on the darkness and matter, made the world; and Jesus Christ our Saviour on the same day rose from the dead."

(4) *States Conditions of Church Membership.*—The terms of admission to church membership are thus stated: "As many as are persuaded and believe that what we teach and say is true, and undertake to be able to live accordingly, are instructed to pray and to entreat God with fasting, for the remission of their sins that are past, we praying and fasting with them. Then they are brought by us where there is water and are regenerated."

Here are faith, repentance, remission of sins through baptism (which is spoken of as a regenerating ordinance), and a life consistent with the truth.

(5) *Suffers Martyrdom.*—After writing his "Apology," Justin left Rome. Of his journeys and labors

during the ten subsequent years no record is extant. That they were full of witness-bearing for Christ and the truth may well be believed. During the early part of the reign of Marcus Aurelius, when persecution of Christians was fiercely raging, he was again in the Imperial City, brought to trial, with six other Christians, before Rusticus the prefect, sometime between 163 and 167. The fact that he was summoned and apprehended indicates some new activity in defence or propagation of the truth. The judge regarded the six other prisoners, one of them a woman, as Justin's disciples. Rusticus said to Justin, "Obey the gods at once and submit to the kings." Justin replied, "To obey the commandments of our Saviour Jesus Christ is worthy neither of blame nor of condemnation." Rusticus said, "Are you not, then, a Christian?" "Yes," was the frank reply, "I am a Christian." Then came the severe test of steadfastness. Justin and his companions were offered freedom if they would cast a pinch of incense on the heathen altar fire which burned there before the judgment bench; but they all refused thus to deny their Lord, saying to the judge, "Do what you will, for we are Christians and do not sacrifice to idols." Then Rusticus pronounced the sentence: "Let those who have refused to sacrifice to the gods, and to yield to the command of the emperor, be scourged and led away to suffer the punishment of decapitation, according to the laws."

Thus died Justin the martyr, the first of the Christian apologists.

III. ASSOCIATE CHARACTERS—POLYCARP, IRENÆUS, PANTÆNUS.

1. Polycarp (70?-155).

(1) *A Disciple of John.*—Of the early life of Polycarp nothing definite is known. He was one of the most important Christians of the second century, for he was a disciple of John and was acquainted with others of the apostles. Irenæus writes that he vividly recalls the place where, as a boy in Asia Minor, he used to see Polycarp sitting and discoursing to the people. He tells how he (Polycarp) "would speak of his familiar intercourse with John, and with the rest of those who had seen the Lord," and how "he would call their words to remembrance," "whatsoever things he had heard from them respecting the Lord, both with regard to his miracles and his teaching, Polycarp having thus received information from the eye-witnesses of the Word of Life, would recount them all in harmony with the Scriptures."

(2) *Bishop of Smyrna.*—According to Irenæus again Polycarp was appointed by the apostles bishop, or "governor," of the church at Smyrna. Here he received and entertained another distinguished Christian, Ignatius, who was on his way to Rome to suffer martyrdom. When an old man Polycarp himself visited Rome for a conference with the bishop there on the question of the proper time of observing Easter. While in the city it is said he won many converts, chiefly followers of Marcion and Valentinus, who were regarded as heretics.

(3) *Faithful Martyr.*—Shortly after his return from Rome fierce persecution broke out in Smyrna. The aged bishop was dragged from a quiet cottage where he had taken refuge and was asked to revile Christ. Polycarp answered: "Fourscore and six years have I been his servant, and he has done me no wrong. How, then, can I blaspheme my King who saved me?" He was burned at the stake with an exultant prayer on his lips. His side was riven by a sword, like that of his Master. The letter of the Smyrna church reporting the martyrdom says that Polycarp is "especially remembered more than others by all men, so that he is talked of even by the heathen in every place." The date of his martyrdom was about 155. With Polycarp ends the "sub-apostolic age;" *i. e.*, he was the last of the second-century leaders who had seen, or had been taught by, one of the Twelve. Polycarp is to be remembered as the living link between the apostles and the Church of the second century.

2. Irenæus (120-200).

(1) *Missionary to Gaul.*—Irenæus was a native of Asia Minor, and went as a young man as a missionary to Gaul. Churches began to appear in the Rhone Valley about the middle of the second century, the centers of the work being Lyons and Vienne. The leader and probably the founder of the Gallic mission was Pothinus, a friend and pupil of Polycarp. Irenæus, also, as we have seen, was a disciple of Polycarp. He was a man of great intellectual gifts, a brilliant classical scholar, and

thoroughly versed in both the Old and New Testament Scriptures.

(2) *Greek Theologian.*—While preaching the gospel to the heathen in Gaul, his pen was busy writing treatises in defence of the faith handed down by the apostles. Many errors and false teachings had arisen. Irenæus wrote the "Five Books Against Heresies," and may be called the first of the great Greek theologians. He asserts the canonicity of the four Gospels—Matthew, Mark, Luke and John—and these only. He demonstrates harmony between the teachings of Paul and the other apostles, in refutation of those who sought to prove antagonism. He is a champion of the organic unity of the whole Church, and of the liberty and independence of each local congregation.

(3) *Disciple of Polycarp.*—Irenæus is to be remembered especially as a disciple of Polycarp, and thus another direct link in the historical chain which carries us on from the apostles to the third century.

3. Pantænus (133-216).

(1) *Alexandrian Educator.*—Of Pantænus the records are very meager. Egyptian Alexandria was soon in the list with Antioch and Ephesus as a noted Christian city, with large numbers of "inquirers" and neophytes crowding the Didaskaleion Catechumenorum, or "School of Catechumens," where the elements of the Christian faith were taught. The school fronted the heathen Serapeum, until that shrine with its famous idol was destroyed.

Under Pantænus as its president, the school developed into a training seminary, from which pastors, evangelists and teachers, equipped with the best learning of the times, went out to many lands, to northwestern and eastern Africa, to Arabia, and possibly to India and Ceylon.

(2) *Philosopher and Missionary.*—Before his conversion, Pantænus was a Stoic philosopher. Clement says "he was a man of learning who penetrated most profoundly into the spirit of the Scripture." Eusebius says "he was distinguished as an expositor of the word of God." Jerome says "Pantænus was sent to India that he might preach Christ." By "India" some think Arabia is meant. That the first Christian college president was a missionary to some eastern country seems attested. Pantænus may be called the forerunner of educational missions.

REVIEW OUTLINE.

The Church of the Second and Third Centuries { Defamed; Persecuted; Scattered; Divided (in doctrine) } Continues to { Witness. Suffer. Multiply. }

Under leadership of { Apologists and Martyrs. }

TOPICS FOR CLASS PAPERS AND DISCUSSION.

1. The Early Apologists and Their Conflict with Roman Heathenism.

2. Christian Life and Worship in the Second Century.

3. The Persecutions from Nero to Marcus Aurelius.

4. The Extension of Christianity During the Second Century.

5. Irenæus and the Early Missions in Gaul.

BOOKS FOR REFERENCE.

1. Gwatkin: Early Church History, Vol. I., Chap. XI. (1); XII. (2); V.-IX. (3).

2. Carslaw: The Early Christian Apologists (Temple Series), (1).

3. Harnack: The Mission and Expansion of Christianity, Vol. II., Chap. III. (4).

4. Farrar: Lives of the Fathers, Vol. I., Chap. III (5); see also Chaps. II., IV. on Polycarp and Justin Martyr.

5. Holmes: The Christian Church in Gaul, Chaps. I., II. (5).

QUESTIONS.

1. What is the closing date of the apostolic age?

2. How widespread was the knowledge of Christ by 100 A. D.?

3. What factors contributed to the success of the first-century missions?

4. What are the dates of the period of expansion following the apostolic age?

5. What special obstacles did the Christians of that period meet?

6. When and where was Justin Martyr born?

7. Tell of Justin's search for truth and of his conversion.

8. Where did he preach the gospel?

9. How did his acquaintance with philosophy and Judaism help him in his Christian work?

10. To what kind of service did Justin especially devote himself?

11. What were the Christian "Apologists"?

12. What false charges were laid against the Christians?

13. How did Justin refute these? Give an example.

14. To whom did he address his apology?

15. What does he say of the Jewish law and of Christ in the "Dialogue with Trypho"?

16. Give an account of his martyrdom.

17. Who was Polycarp? When and where did he live?

18. What is known of his connection with the apostle John?

19. Tell the story of Polycarp's death.

20. What makes him an important character in early Christian history?

21. Whence came Irenæus and where did he labor?

22. Tell how he defended the faith.

23. What were his views of the Gospels and of the Church?

24. Trace his historical connection back to John.

OUTLINE OF LESSON VI.

The Church in Africa

I. A Prepared Field.

1. Easily Accessible.
2. Colonized by Liberal Jews.
3. Influence of the Septuagint.
4. Spread of the Greek Language and Culture.
5. Decay of Ancient Egyptian Religion.

II. Early African Missions.

1. In Apostolic Times.
2. In Alexandria.
3. In Carthage.

III. Leading Character—Tertullian.

1. His Early Life.
2. His Conversion.
3. The Fiery Trial.
4. Effect on Tertullian.
5. His Apologies.
   (1) The Christians Defended.
   (2) The Heathen Rebuked.
   (3) The Persecutors Defied.
   (4) The Spread of the Faith.
6. His Writings Against Heretics.
   (1) The Monarchians.
   (2) The Gnostics.
7. Tertullian's Place in History.

IV. Associate Characters: Clement of Alexandria, Origen, Cyprian.

1. Clement.
   (1) Pupil and Convert of Pantænus.
   (2) His Message to the Gnostics.
   (3) His Simple Gospel.
   (4) His Knowledge of Scripture.
2. Origen.
   (1) His Christian Youth.
   (2) His Personal Heroism.
   (3) Pupil of Clement.
   (4) Bible Scholar and Theologian.
   (5) Missionary Educator and Martyr.
3. Cyprian.
   (1) Early Years and Conversion.
   (2) Bishop of Carthage.
   (3) The Great Ecclesiastic.
   (4) His Conception of the Church.

At the end of the second century Alexandria was a great church, whose influence was felt among the Copts as far as the Thebaid, and perhaps even in the "India" to which Pantænus went. In Africa Christians were very numerous. Agrippinus of Carthage (about 213) could hold a council of seventy bishops from the three provinces of Africa, Numidia and Mauretania.—*H. M. Gwatkin.*

* * *

The blood of martyrs is germinant. Men cry out that the state is besieged: the Christians are in the fields, in the ports, in the islands. They mourn as for a loss, that every sex, age, condition and even rank is going over to this sect. *Tertullian.*

The word of our Teacher did not remain in Judæa alone, as did philosophy in Greece, but was poured out over the whole universe, persuading Greeks and barbarians alike in the various nations and villages and cities.—*Clement of Alexandria.*

In all Greece and in all barbarous races within our world, there are tens of thousands who have deserted their ancestral laws and the recognized gods, for the observance of the Mosaic laws and discipleship of the words of Jesus Christ. . . . Every form of religion will be destroyed except the religion of Christ, which will alone prevail. And indeed it will one day triumph, as its principles take possession of the minds of men more and more every day.—*Origen.*

LESSON VI.

The Church in Africa

(Period II. Expansion A. D. 100-313.)

I. A PREPARED FIELD.

Northern Africa, including Egypt and the coast regions known as Libya, Cyreniaca, Syrtica, Africa Proconsularis, Numidia and Mauretania (modern Barka, Tripoli, Tunis, Algeria and Morocco) constituted one of the earliest and most fruitful fields of Christian missions. In various ways these regions had been remarkably prepared for the gospel.

1. Easily Accessible.—They were easily accessible by overland trade routes and military highways from Palestine and Syria, and by the well-established ship travel from Asia Minor, Greece and Italy.

2. Colonized by Liberal Jews.—Large colonies of Jews scattered from the Red Sea to Mauretania (Morocco), some of them existing since the days of Jeremiah, had by their superior morality been as oases in these heathen deserts, witnessing to the one true God. In Egypt alone, in the first century, the Jews numbered a million, probably one-tenth the population of that land. Liberalized by Hellenistic thought and long exiled from their ancestral home, they scarcely shared the hatred of Christians, which had grown up in Jerusalem.

"More Jews were converted to Christianity in the Nile Valley than anywhere else."*

3. Influence of the Septuagint.—The Septuagint (Greek) Version of the Hebrew Scriptures, completed about the middle of the second century B. C., and first issued at Alexandria, had become, by the first century A. D., the basis of much religious interest among the learned, and had acquainted multitudes of Græco-African Gentiles with the teaching of the Old Testament.

4. Spread of the Greek Language and Culture.—The spread of the Greek language and culture in and out from Alexandria facilitated the work of the Greek-speaking Christians—merchants, colonists, catechists and evangelists coming down from the churches of Greece and the Levant.

5. The Decay of Egyptian Religion.—The ancient Egyptian religion, with its massive temples, elaborate ritual and learned priesthood, had fallen into ruins. Though select circles still clung to the great gods Osiris and Serapis, the masses had sunk to the degenerate worship of the bull, the crocodile, the fish, the wolf and the dog. Mixed with this cult of beasts were sorcery, witchcraft, demonolatry and image-worship. The state of morals was low. The time was ripe for Christ's evangel of spirit and of life.

II. EARLY AFRICAN MISSIONS.

1. In Apostolic Times.—The Book of Acts connects Africa with Christ and the apostles. A man

*Watson: "In the Valley of the Nile," pp. 28, 29.

of Cyrene helped to carry the Saviour's cross (Matt. 27: 32). "Devout men" from Egypt and Libya heard Peter in Jerusalem and witnessed the miracle of Pentecost. The first African convert whose baptism is recorded was the treasurer of an Ethiopian queen (Acts 8: 26, 27, 38). In the church at Antioch were Lucius of Cyrene (Cyreniaca) and the negro Symeon (Acts 13: 1). But of the first preaching in Africa no indubitable record has survived. It is highly probable that some of the Egyptians and Libyans who heard the gospel in Jerusalem, and the Ethiopian converted under Philip, returned to their respective homes and testified before their countrymen. Tradition ascribes the first preaching in Alexandria to Barnabas, and five writers as early as the fourth century, beginning with Eusebius, say that Mark was in Egypt in 40 or 43 A. D.—about the date of Paul's labors in Antioch. By whomsoever or whenever the early African missions were planted the propaganda must soon have become widespread and successful.

2. In Alexandria.—With fine statesmanship the early Christian leaders sought out the great capitals. This was Paul's method. The Church in the strategic centers meant conquest of the provinces. Alexandria was certainly the heart of the Christian expansion in Egypt and contiguous regions. It was the largest commercial city of the East, an "ant-hill of men." No important language spoken under heaven was missing from the Babel of its quays. Not even in Rome could such a vast and multifarious crowd be found of "sailors, tradesmen and

craftsmen of every sort." It was the great corn-market of the Empire. It sent its commerce westward to the Pillars of Hercules, and its merchantmen were carried eastward by the monsoons of India.* As an intellectual metropolis Alexandria was unrivaled. Here were the Lyceum, or university, with its brilliant scholars and thousands of students, the famous library founded by the Ptolemies, and the most glorious synagogue in the world. When in 180 the Alexandrian church emerges into the clear light of history, it is a powerful community, presided over by a bishop, Demetrius. There were twelve parishes, each with its own pastor. There were stately church buildings, and the flourishing school of Pantænus. As early as 235 a council of twenty bishops assembled at the capital from different parts of Egypt. By 325 the evangelization of the country was practically complete. By that date, according to Harnack, the Egyptian Christians were more than a million strong.†

3. In Carthage.—From its sheltering promontory overlooking the Italian seas, Carthage, with almost a millennium of history behind it, became, after the Roman conquest, the "Queen of the West." It was to the western part of north Africa what Alexandria was to Egypt. It had this distinction, however, that it surpassed all other cities of the Empire in corruption. It combined the licentious idol-

*Gwatkin: "Early Church History," Vol. II., p. 153.

†Harnack: "The Mission and Expansion of Christianity in the First Three Centuries," Vol. II., pp. 158-179.

atry of the East with the luxury and extravagance of Rome. The precise date of the gospel's entrance we do not know. That it came from Rome is certain, and not later than the first half of the second century. By the year 300 there were many thousands of Christians and powerful churches, not only in Carthage, but in all parts of Proconsular Africa. Harnack says "the growth of the Church in this wide and fruitful province was paralleled only in Asia Minor."* From the cities the mission spread to the villages, even to the wild Berbers on the verge of the desert.

Most prominent of Carthaginian leaders, and one of the most brilliant of African Christians, was Tertullian.

III. LEADING CHARACTER—TERTULLIAN (160?-240).

1. His Early Life.—Tertullian was born in Carthage of heathen parents in the year 160, or perhaps earlier. His father was a centurion in the Roman proconsular army, and was able to give his son a liberal education, embracing Greek poetry and philosophy, and Roman jurisprudence. After attaining considerable eminence in forensic oratory at Rome, he returned to his native city, where he practiced as an attorney. A brilliant and attractive heathen youth, in whose veins ran the hot blood of Africa, growing up amid the abounding corruption of Rome and Carthage, did not escape "the pol-

*Harnack, Op. Cit. pp. 275-6.

lution that is in the world through lust." From his own statements we learn that, like Augustine two centuries afterwards, he spent his youth in dissipation. At a later period he writes with burning indignation of the abominations he had witnessed in the vile theaters and cruel arenas. The theater he calls "a private consistory of uncleanness, where nothing is approved except what is elsewhere disapproved." As he recalled the public spectacles of revolting indecency on which his heathen eyes had been compelled to gaze, and the inhuman atrocity of dooming men and women to death in the circus holidays, he was as one who

"Looks back and shudders at his former years."

2. His Conversion.—Tertullian became a Christian about 192, when he was between thirty and forty years of age. That his conversion was the result of deep and sincere conviction soon became evident. After pouring out his soul in confession and penitence, he devoted himself ardently to the study of the Bible and other Christian literature, and to the cultivation in his life of the Christian virtues. Like the apostle Paul, he preserved a deep sense of his own sinfulness and unworthiness. "Penitence," says he, "is our life, for it is the great antidote of death. O sinner, such a one as I am, or rather less guilty than I, who am myself the chief of sinners, embrace repentance, cling to it as the shipwrecked man clings to the plank which saves him. It will raise thee above those floods of sin which engulf thee, and will bring thee into the

port of divine mercy." He was married and lived for many years as a presbyter at Carthage.

3. **The Fiery Trial.**—In 202-203 a new hot wave of persecution passed over the North African church. The emperor Septimus Severus forbade conversion to Christianity. Leonides, the father of Origen, was beheaded at Alexandria. Potamiaena, a female slave of great beauty, was dipped in burning pitch because in defiance of her master she maintained her Christian purity and profession. Basilides, the soldier who was commanded to execute the sentence, touched by her fortitude, embraced Christianity soon after, and was forthwith beheaded. In Carthage, Perpetua, a young mother of high birth, twenty-two years of age, was cast into a dungeon and ordered to recant. When neither the pleadings of her father, love for the infant in her arms, nor the threats of her enemies could shake her faith, she was thrown into the arena, gored by the horns of a wild cow, and finally pierced to death by a gladiator's sword. Felicitas, a slave-girl in the same prison, was torn to pieces by wild beasts, because she refused to deny her Lord. About this time Clement of Alexandria writes, "Many martyrs are daily burned, crucified and beheaded before our eyes."

4. **Effect on Tertullian.**—These persecutions largely determined Tertullian's Christian career. Their effect on him was twofold: (*a*) They begot in him a spirit of deep devotion, and revulsion from the evil of the world. Many of the martyrs were followers of Montanus, a Phrygian, who believed

in the immediate and continuous inspiration of all Christians, and advocated a severely ascetic life. The Montanists were the Pietists and Puritans of their time. Tertullian espoused their views as being more spiritual than those of the orthodox Catholic Church. (*b*) As a Montanist he was moved to champion the cause of the Christians against persecution, and to defend against error what he conceived to be true Christianity. Here he emerges as the next great apologist after Justin Martyr.

5. Apologies.—His literary labors extended over almost a quarter of a century, down to 223. Although he is reputed to have written some treatises in Greek, the works that have come down to us are all in Latin. The earliest of them are the apologies, five in all, written during, or shortly after, periods of violent persecution.

(1) *The Christians Defended.*—Tertullian refutes all the old charges against Christians, with which Justin had dealt in his day. "From the first to the last of these impassioned and pathetic utterances, which appeal, not for mercy, but for justice; not for forgiveness for latent vice, but for praise for open virtue; not for pardon for mistaken treason, but for recognition of the truest patriotism; not for the condonation of atheism, but for the salutation of a God-given faith—the tale is told of dire suffering divinely borne, of martyrs and confessors who had taken up the cross and were faithful unto death."*

(2) *The Heathen Rebuked.*—While defending

*Quoted by Moxom: "From Jerusalem to Nicæa," p. 260.

Christians, he charges upon the persecutors their own sins. "Heathens are guilty, both in the dark and in the face of the sun, of acting the same abominations they charge upon Christians, and their own guiltiness, perhaps, is the very thing which disposes them to believe the like of others." Boldly he declares allegiance to Jesus. "We say we are Christians and say it to the whole world, under the hands of the executioner, and in the midst of all the tortures you exercise us with to unsay it. Torn and mangled and covered over in our own blood, we cry out as loud as we are able to cry that we are worshipers of God through Christ."

(3) *The Persecutors Defied.*—There is a note of confident triumph and vehement defiance in Tertullian's apologies. "Crucify, torture, condemn, grind us all to powder if you can; your injustice is an illustrious proof of our innocence, and for the proof of this it is that God permits us to suffer. But do your worst and rack your inventions for tortures for Christians—it is all to no purpose; you do but attract the world and make it fall in love the more with our religion, the more you mow us down the thicker we rise; the Christian blood you spill is like the seed you sow, it springs from the earth again and fructifies the more."

(4) *The Spread of the Faith.*—The apologies contain important testimony to the wide diffusion of Christianity at the beginning of the second century. Addressing the Roman rulers, Tertullian says: "We are but of yesterday and we have filled every

place among you—cities, islands, fortresses, towns, market-places, the very camps, tribes, companies, palaces, senate, forum—we have left nothing to you but the temples of your gods." In his address to Scapula he refers to the Christians as "consisting of all but the majority in every city." In his "Answer to the Jews" he proclaims Christ as the universal Saviour and Lord. "Upon whom else have the universal nations believed but the Christ who has already come?" Then, after mentioning all the peoples who heard the gospel on the day of Pentecost, he adds a list of other nations and regions as follows: "The varied races of the Gætulians, and manifold confines of the Moors, all the limits of the Spains, and the diverse nations of the Gauls, and the haunts of the Britons (inaccessible to the Romans, but subjugated to Christ), and of the Samaritans, and Dacians, and Germans, and Scythians, and of many remote nations, and of provinces and islands many, to us unknown, and which we can scarce enumerate . . . in all of which places the name of Christ reigns as of him before whom the gates of all cities have been opened. Christ's name is being extended everywhere, believed everywhere, worshiped everywhere by all the above enumerated nations." After allowing for rhetorical exaggeration, and some vague geographical knowledge, we have a remarkable summary of Christian expansion, which doubtless would not have passed unchallenged by contemporary writers had it not been substantially true.

6. His Writings Against Heretics.—Tertullian

was pre-eminent as a controversialist. The simple unity of the early church had been sundered; the age of contending systems and parties had begun long before Tertullian's day. Being a Montanist, he was himself considered a heretic by the orthodox church. His dogmatic and controversial writings were directed particularly against two schools of thought:

(1) *The Monarchians.*—The Monarchians taught that Jesus was simply a man energized and exalted by the Divine Spirit, but not one and equal with the Father.

(2) *The Gnostics.*—The Gnostics had their headquarters at Alexandria. Theirs was a speculative system based on the theories of Plato, the Greek philosopher, and Philo, a Hellenistic Jew. It relegated God afar off and spoke of the Old Testament Jehovah as a subordinate deity. Salvation, achieved by knowledge rather than atonement, consisted in freeing one's self from the life of the flesh. The Gnostics explained away the clear statements of the Bible by a system of allegorical or mystical interpretation. Christ was the "Logos," the discloser of mysteries. There were many kinds of Gnostics. In general they represented an attempt to combine Platonic philosophy, Persian dualism and Christian teaching. Their theories were felt by the Catholic Church to be unsatisfactory and dangerous. It may be said that Tertullian did more to overthrow both Monarchianism and Gnosticism than any other man. "He apprehended Christianity . . . eminently in its opposition to all the pallid wisdom of philos-

ophy, as a mighty supernatural reality, a divine foolishness wiser then men."

7. Tertullian's Place in History.—The place of Tertullian in church history may be indicated by the following statements: (*a*) He was the first of the Latin Fathers. (*b*) He was the founder of Latin Christian literature. (*c*) He was the greatest Montanist theologian. (*d*) He was the first great known leader in the Carthaginian church. (*e*) He was the ablest of the Latin apologists before Augustine. (*f*) He founded and fostered schools at Carthage, from which missionaries were sent out to Proconsular Africa, Numidia and Mauretania.

IV. ASSOCIATE CHARACTERS—CLEMENT OF ALEXANDRIA, ORIGEN, CYPRIAN.

1. Clement of Alexandria (150?-220).

(1) *Pupil and Convert of Pantænus.*—Alexandria, the home of speculative philosophy, became also the cradle of Christian theology. Pantænus' school produced a number of illustrious and learned Christians, whose mission it was to present Christ to the philosophers and scholars of their day. Of such Christian teachers Clement was, next to Origen, the greatest. Born about 150, probably at Athens, of pagan parents, he himself had been steeped in the science of the pagan schools. After studying in Greece, Italy and Asia Minor, he came to Pantænus, who won him to Christ. He was a presbyter in the Alexandrian church, and became Pantænus' successor in the school, where for thirteen years he lectured to large companies of Chris-

tian and pagan students until the outbreak of the persecution of 202. The remainder of his life was spent probably in Cappadocia and Syria.

(2) *His Message to the Gnostics.*—Clement is the first apologist who availed himself of the entire range of pagan thought for the expression of Christian faith. His principal works are (*a*) "The Address to the Greeks," (*b*) "The Pedagogue," and (*c*) "The Miscellanies." In the first he seeks to show the infinite superiority of Christianity over all forms of Greek philosophy. His expositions are accompanied by eloquent exhortations to the acceptance of the gospel. The second is a book of practical instructions for beginners in the Christian life. The third deals with the more difficult questions of Christian truth. In all his writings he has the Gnostics specially in view. His aim is to show that one can be a philosopher and yet a Christian; that Gnosticism, indeed, finds its completion in Christ, who is the "true Word sent from God." Much that he wrote was not accepted by the Church, and has little meaning for us to-day, but we can not doubt that he saw the folly of mere human wisdom, and set forth a gospel of salvation through Christ.

(3) *His Simple Gospel.*—"They who are sick," said he, "need a Saviour; they who have wandered, a guide; they who are blind, one who shall lead them to the light; they who thirst, the living fountain of which he who partakes shall thirst no more; the dead need life, the sheep a shepherd, children a tutor; all mankind need Jesus."*

*"Pædagogos," 2 : 9.

(4) *His Knowledge of Scripture.*—He was so well versed in the Scriptures that he quotes from every book in the Old Testament except Ruth and Canticles, and from every book of the New except James, Philemon and the Second Epistle of Peter. "Above all," says Farrar, "one idea dominated all that Clement wrote—the power of Christ, the divine Logos. It is He, the Son of God, who wins men from the corruptions of heathendom." Clement died in Syria, perhaps at Antioch or Cæsarea, about 220.

2. Origen (185-254).

(1) *His Christian Youth.*—Clement, Tertullian, Cyprian, as later Augustine and Jerome, were won to the Church from paganism in their mature years. Origen was the first eminent African leader born and reared in a Christian home. "He bore from early boyhood a character on which not even the most virulent of his enemies could fix one authentic stain."* His accomplished mother taught him Hebrew. His father was the cultured martyr Leonides, who gave him every educational advantage. Part of his daily task was to learn and recite a passage of Scripture. The searching questions he would ask gave promise of a powerful intellect, and often perplexed Leonides. The father, in secret joy over such a son, would often come to the bedside where the boy slept, and reverently kiss the breast in which the Holy Spirit seemed to dwell.

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*Farrar.

(2) *His Personal Heroism.*—When Leonides was thrown into prison under the edict of Severus (202), the ardent boy wrote a letter encouraging him to be firm, and was himself restrained from seeking martyrdom only by the tears of his mother and her strategy in concealing his clothes. When the ax struck down his father, and the family property was confiscated, the lad of sixteen undertook, by teaching, to support his widowed mother and six younger children. By the help of a wealthy Alexandrian lady he was able to continue his studies.

(3) *Pupil of Clement.*—Clement's most brilliant pupil, Origen was destined to shed on the Alexandrian school its brightest luster. He was the ablest of Pantænus' successors. Becoming president of the school when Clement withdrew to Syria, he taught in Alexandria for thirty years. Thousands of Christian inquirers were instructed by him. His halls were thronged by scholars, both pagan and Christian, from all parts of the Greek-speaking world.

(4) *Bible Scholar and Theologian.* Measured by his far-reaching and many-sided labor, Origen is the foremost Christian between Paul and Augustine. His services to the Church were vast as apologist, philosopher, Bible commentator, theologian, educator and missionary. For fifty years the able literary attack on Christianity, issued in 180 by the Platonist Celsus, had remained unanswered. Origen replied to it and effectively refuted it point by point, in his "Contra Celsum." Carrying forward the principles of Clement, he sought to in-

terpret the gospel in terms of the speculative philosophy, revealing the errors of pagan Gnosticism, and turning men's thoughts to Christ. His theology, though fanciful and even heretical in some regards, was an attempt to clarify the faith of educated Christians, confused by the attacks of paganism, and more by the bitter controversies within the Church. Origen's position became the foundation of the later Nicene Creed. He was the first great expositor of the Bible, edited its text and wrote commentaries on all its books.

(5) *Missionary Educator and Martyr.*—Origen sent out hundreds of teachers and evangelists. From Alexandria he made journeys to Rome, Achaia, Antioch and Arabia. Finally exiled by episcopal jealousy, he preached in Jerusalem and then entered upon a brilliant educational period of twenty years at Cæsarea in Syria, whence he sent out such ardent missionary disciples as Gregory Thaumaturgus. Famous for his success in converting the heathen, Origen was a shining mark in the Decian persecution, which broke out in 250 A. D. He was seized at Tyre, thrown into prison, and so tortured that, even though released on the death of Decius, he died in 254 as a result of his sufferings. "A martyr he was," says Eusebius, "in deed no less than in will."

3. Cyprian (200-258).

(1) *Early Years and Conversion.*—After Tertullian Cyprian was the next great Christian leader in Carthage. In that city he was born in 200 A. D.,

of a wealthy heathen family, and remained a heathen until his forty-sixth year. Three influences led him to Christianity, viz. the works of Tertullian, the Scriptures and the teaching of the presbyter Cæcilian. With an established reputation for learning and eloquence, after study and reflection, he was baptized, and "at once put both his pen and his purse at the service of his Lord." He sold his large estate "rich in vineyards," and bestowed most of his possessions on the poor. A tract "On the Vanity of Idols" was his farewell to the heathen world. His 'Letter to Donatus on the Grace of God" set forth the rest and joy he had found in Christ, and the rebound of his soul from the corruption and cruelty of heathen sin.

(2) *Bishop of Carthage.*—In A. D. 248 he was made bishop of Carthage by popular acclaim and largely against his own will. At once he assumed a prominent place among the bishops and clergy of northern Africa. He was addressed as Papa (whence "pope"), a title already borne by the bishop of Alexandria, and only later by the bishop of Rome. Soon he developed a theory of the Church at utter variance with that of his master Tertullian, who had been opposed to ecclesiasticism, and who had maintained the "priesthood and independence of the laity." The new theory was to have vast results in the subsequent Catholic Church.

(3) *The Great Ecclesiastic.*—In apostolic times "elders" or "presbyters" were appointed from the membership of each local church. These were the

only "bishops" known in the New Testament. The "monarchical bishop" ruling with authority over a diocese was a product of later times. After the Decian persecution the question arose of how to deal with the multitudes of the lapsed; *i. e.*, those who through fear had denied their faith. Cyprian held that only the bishop had the right to deal with them and pronounce forgiveness.

(4) *His Conception of the Church.*—He became the champion of (*a*) the priesthood of the clergy, (*b*) the monarchical power of bishops, (*c*) the external unity of the Church inhering in the bishops and centered in the bishop of Rome as Peter's successor. "The bishop," said he, "is directly appointed by God." Where there is no bishop there is no Church. The people do not constitute the Church. The Church is no longer a communion of saints, but a hierarchy with divine authority to rule the people and dispense the grace of God. Outside of and apart from this organized Church there is no salvation. Had Cyprian gone a step further, and acknowledge not only the *primacy* of the Roman bishop, but his absolute *supremacy*, the present hierarchical system of the Church of Rome would already have been, in his conception, complete. But Cyprian held firmly to the autonomy of each bishop in his own diocese. On the whole, his work tended rather to the development of church organization than to the extension of the gospel. He was a man of strong convictions, and singular purity of life—a gifted leader. He bravely suffered martyrdom under Valerian in 258.

REVIEW OUTLINE.

Through Alexandria and Carthage — North Africa Evangelized — from: The Mediterranean to Lower Egypt; The Red Sea to the Atlantic.

Under Leadership of Greek and Latin Church: Fathers. Scholars. Educators. Theologians.

TOPICS FOR CLASS PAPERS AND DISCUSSION.

1. The Christian School at Alexandria.
2. Gnosticism.
3. Montanism.
4. Origen as Bible Scholar and Theologian.

BOOKS FOR REFERENCE.

1. GWATKIN: Early Church History, Vol. I. (1, 2, 3, 4).

2. FARRAR: Lives of the Fathers, Vol. I., Chap. VIII. (4); see also Chaps. V., VI., VII. on Tertullian, Cyprian, Clement.

3. CARSLAW: The Early Christian Apologists (4).

4. MOXOM: From Jerusalem to Nicæa, Chap. VI. (2, 3); Chap. VII. (1).

5. NEWMAN: A Manual of Church History, Vol. I., Period II., Chap. II. (2, 3); Chap. III., pp. 280-287 (4).

6. WALKER: Great Men of the Christian Church, Chap. II. (on Tertullian).

QUESTIONS

1. What conditions contributed to the success of early Christianity in northern Africa?

2. What connection had Africa with apostolic missions?

3. State the importance of Alexandria and Carthage as evangelistic centers.

4. What evidence have we of the Church's strength in Alexandria by 180 A. D.?

5. How did the gospel reach Carthage?

6. Where and when was Tertullian born?

7. Give some facts about his education and early life.

8. When was he converted and what evidence did he show of the change?

9. What persecutions and martyrdoms occurred during Tertullian's life? What influence had they upon him?

10. Who were the Montanists? Why did Tertullian ally himself with them?

11. What was the purpose of Tertullian's apologies? How many did he write?

12. What was his attitude toward persecutions and persecutors?

13. What testimony does he bear as to the diffusion of the gospel?

14. Against what two sects did he write as a controversialist? With what success?

15. Give five reasons for regarding Tertullian as an important character.

16. What position did Clement occupy at Alexandria?

17. What was his message to the Gnostics?

18. Sketch the boyhood and youth of Origen.

19. In what different ways did he serve the Church?

20. Tell something of his personal missionary activity.

21. Where, when and under what influences did Cyprian become a Christian?

22. How did he show his sincerity?

23. What position did he hold in the Church?

24. What were his views of Church unity, and of the office and function of bishops?

OUTLINE OF LESSON VII.

Victory Through Blood

I. The Decaying Paganism.

II. Policy of Extermination.

1. Three Imperial Persecutors.
   (1) Decius.
   (2) Valerian.
   (3) Diocletian.

III. Leading Character—Constantine.

1. His Parentage.
2. His Policy.
3. His Vision of the Shining Cross.
4. His Edicts of Toleration.
5. His Imperial Supremacy.
6. His Relation to the Church.
7. His Favors to Christians.
8. The Council of Nicæa.
9. His Last Days.
10. Estimate.

IV. Associate Characters—Athanasius, Gregory the Illuminator, Martin of Tours.

1. Athanasius.
   (1) Early Career.
   (2) Bishop of Alexandria.
   (3) Sends Missionaries to Abyssinia.
   (4) Orthodox Champion and Exile.

2. Gregory the Illuminator.
   (1) Apostle to Armenia.
   (2) His Early Life.
   (3) His National Victory.
3. Martin of Tours.
   (1) Early Gallic Missions.
   (2) The Work of Martin.

On this rock I will build my church, and the gates of Hades shall not prevail against it.—*Jesus.*

* * *

The marvel of Christianity and its greatest achievement is just this: that it could not be destroyed, that it won the victory though so miserably represented by its followers.—*Rudolph Sohm.*

* * *

The shining cross of Constantine is more than a legend of the past and a parable of the future. It stands for the conquest of the Empire; and the conquest of the Empire is a visible and enduring earnest of our sure and certain hope that sooner or later, in one way or another, as our good Lord shall please, the empires of the world which are passing away shall give up their place and office to the everlasting empire of the love of Christ which passeth not away.—*H. M. Gwatkin.*

* * *

The miracle of miracles, greater than dried-up seas and cloven rocks, greater than the dead rising again to life, was when Augustus on his throne, pontiff of the gods of Rome, himself a god to the subjects of Rome, bent himself to become the worship of a crucified provincial of his Empire. —*E. A. Freeman.*

* * *

This was the heroic age in the history of the Church. *Fisher.*

LESSON VII.

Victory Through Blood

Period III. State Church (313-604.)

I. THE DECAYING PAGANISM.

The most systematic and widespread persecutions, aiming at the total suppression of Christianity, occurred during the latter half of the third century and the beginning of the fourth. Despite all previous persecution, Christians were becoming more numerous and powerful. The Roman state religion, regarded as the chief bulwark of the Empire's unity, was rapidly disintegrating before the superior teaching and the evangelism of the Church. It was evident to the civil rulers that, unless the religion of the Nazarene could be crushed, the Empire itself would collapse.

II. THE POLICY OF EXTERMINATION.

Pagan imperialism rested its last hope, therefore, in a relentless, well-knit policy of extermination. The new era of blood began under Decius (249-251), continued under Valerian (254-260), and, after a respite of comparative peace and toleration, culminated in the fury of Diocletian (284-305).

1. Three Imperial Persecutors.

(1) *Decius.*—Decius issued a general decree calling upon all Christians to sacrifice to the emperor

and other pagan deities. The civil authorities all over the Empire were commanded to meet all refusals with imprisonment, torture and death. Countless martyrs sealed their faith with their blood. Multitudes fled, their property was confiscated, and they were forbidden to return on pain of death. Thousands who were weak in the faith, or who had come into the Church without realizing the obligations of discipleship, were "struck with terror," as Cyprian says, "and denied their profession even before they were interrogated." The vast majority, however, were faithful.

(2) *Valerian.*—Valerian, seeing the hopelessness of the attempt to exterminate the entire Church, directed his fury against its influential leaders, such as bishops, senators, military officers, knights and members of the imperial household. Under him perished Cyprian, and Bishop Sixtus of Rome, who was executed in the Catacombs at the spot where he was found administering the Lord's Supper. The Valerian edicts were repealed by Gallienus in 260. Although the profession of the Christian faith still remained punishable by death, there followed an interval of forty years of peace—"the lull before the storm."

(3) *Diocletian.* The storm broke out under Diocletian. Urged on by his fanatical son-in-law Galerius, who ruled in Asia Minor, he dismissed all Christian officers from the army and all Christian officials from their civil posts. Then, in the words of Eusebius, "royal edicts were published everywhere commanding that the churches be

leveled to the ground, and the Scriptures destroyed by fire, . . . and that all the rulers of the churches of every place be thrown into prison, and afterward, by every artifice, be compelled to sacrifice." The signal for the general attack was the burning of the great church at Nicomedia, the eastern capital. The imperial chamberlain, Dorotheus, and his companion Gorgonius, being Christians, were cruelly executed. Amid the tempest of fire and blood which swept east and west over the Church, multitude found relief and reward in death. And yet paganism had not conquered. On the contrary, the fires of persecution and immolation had but lighted the way to its own defeat. There was but one way now to save the imperial cause, that was to acknowledge the power of Christianity, to bow before its truth and to extend to it the protecting arm of the state. Such a course became clear to the emperor Constantine.

III. LEADING CHARACTER CONSTANTINE (274-337).

1. His Parentage.—Constantine was born in Upper Mœsia (now Servia) in 274. His mother was the Bithynian Helena. His father was the emperor Constantius, who ruled in Spain, Gaul and Britain and died at York. Unlike his associate rulers—Diocletian in the East, Maximian at Rome, and Galerius in Illyria—Constantius was favorably disposed towards Christianity, and, as far as practicable had protected the Christians within his dominions. When, at the death of his father in 306, Constan-

tine was proclaimed Augustus of the West, he already had some acquaintance with Christian teaching, and shared his father's attitude of favor towards his Christian subjects.

2. His Policy.—Constantine's policy was (*a*) to put an end to the persecutions, (*b*) to ally the Christian Church with the imperial power, and (*c*) to make himself sole master of the Empire.

3. His Vision of the Shining Cross.—Three rival, persecuting emperors were in succession deposed. One of them was Maxentius, who vexed the Church in Italy. Proceeding against him, Constantine is said by Eusebius to have seen a shining cross in the sky, inscribed with the words "*In hoc vince*" (By this [sign] conquer). Ordering a banner made after the pattern he claimed to have seen, he defeated Maxentius at a bridge over the Tiber near Rome. The tyrant and his veterans perished in the river, and Constantine ascribed his victory to the God of the Christians. "The sign of the cross," as Fisher observes, "may have been an optical illusion occasioned partly by his own mental state at the moment when, after prayer, he was standing at noonday in the door of his tent."* It must be remembered that when Constantine comes on the scene he is essentially a pagan, though interested in Christianity. His conversion was gradual. Acts of cruelty and relics of heathen superstition marked his career to its close. Having passed his boyhood at the cruel and corrupt court of Diocletian, at

*G. P. Fisher: "Outlines of Universal History," p. 190.

Nicomedia, and his young manhood in the military camps in Egypt, Persia and Gaul, he should not be judged too severely.

4. His Edict of Toleration.—Galerius, who had inspired the Diocletian persecution, being smitten by disease, relented, and, shortly before his death, set a check to the slaughter by an edict issued from Nicomedia in 311, with the approval of Constantine and Licinius. A few months after his victory over Maxentius, Constantine, with his coregent Licinius, issued the famous "Edict of Milan," in 313. Here are some clauses from it: "We resolved to grant both to the Christians and to all men freedom to follow the religion which they choose, that whatever heavenly divinity exists may be propitious to us and to all that live under our government. We have, therefore, determined with sound and upright purpose, that liberty is to be denied to no one to choose and follow the religious observance of the Christians, but that to each one freedom is to be given to devote his mind to that religion which he may think adapted to himself, in order that the Deity may exhibit to us in all things his accustomed care and favor. . . . And we agree still further, in regard to the Christians, that their places, in which they were formerly accustomed to assemble . . . shall be restored to said Christians without demanding money, or any other equivalent, with no delay or hesitation."*

This edict was the Magna Charta of Christianity . . .

*Eusebius: "Church History," Book X., Chap. V.

in the Empire, as well as "the earliest known proclamation by a civil government of absolute religious liberty." Although paganism was not prohibited, its death-knell was sounded. Stripped of the power to persecute, the old state religion was unable long to survive. It could produce neither saints nor martyrs. The fires of its altars grew dimmer. It eventually vanished before the religion of Christ. The edict gave Christians complete freedom to bear their witness.

5. His Imperial Supremacy.—Licinius, suspicious of Constantine's ambition for supremacy, and secretly an enemy of the Christians, who, he feared, would favor his rival's plans, renewed the persecution in the East where he ruled. Constantine defeated him in a great battle in 323, and became sole ruler of an undivided Empire. At this point historians usually date the first great national victory of Christianity. "The Church ascends the throne of the Cæsars under the banner of the once despised, now honored and triumphant, cross, and gives new vigor and luster to the hoary empire of Rome. This sudden political and social revolution seems marvelous, and yet it was the only legitimate result of the intellectual and moral revolution which Christianity, since the second century, had silently and imperceptibly wrought in public opinion. . . . Constantine, as a sagacious statesman, saw the signs of the times and followed them."*

*Dr Philip Schaff: "History of the Christian Church," Vol. II., pp. 73, 74.

C. His Relation to the Church.—Constantine assumed toward the Church the role of "Pontifex Maximus" (supreme pontiff), just as the pagan emperors had done toward the old state cult. He had come to look upon himself as a Christian emperor uniting the headship of both the Empire and the Church. In Rome, soon after his victory over Maxentius, he had a statue of himself erected, bearing in the right hand a cross, with the inscription, "By virtue of this salutary sign, which is the true symbol of valor, I have preserved and liberated your city from the yoke of tyranny."

7. His Favors to Christians.—Although the edict of Milan provided for the toleration of paganism as well as Christianity, there can be no doubt that, throughout his reign, Constantine, whatever may have been his motives, sought to further the interests of the Christian Church. His favorable services are thus partially summarized by Professor Newman: (*a*) He filled the chief offices with Christians and surrounded himself with Christian teachers; (*b*) destroyed pagan temples, which, on account of immoral rites, were offensive to Christians; (*c*) exempted the Christian clergy from military and municipal duties and their property from taxation; (*d*) abolished many pagan customs and ordinances; (*e*) legalized bequests to churches and himself contributed liberally to the building of them; (*f*) gave his sons a Christian education; (*g*) in 324 he issued a general proclamation to his subjects, urging them to embrace Christianity. When the people of Rome refused to accept the new religion, he founded in

326, on the site of Byzantium, the city of Constantinople, which he designed to be a Christian capital. Here he erected magnificent churches, embellished his palace with Biblical scenes, and so completely purged the city of paganism that the smoke of sacrifice never again rose from its hills.*

8. The Council of Nicæa.—It is a sad fact that the simple faith and organization of the first generation of Christians were early marred by the strife of opinions and the formation of sects. The Church's deadliest enemies have not been the persecutions from without, but the heresies and persecutions within. From the beginning of the second century there had been rival theories about the relation of the persons in the Godhead, and especially about the human and divine natures in Christ. No sooner was the sword of Diocletian sheathed than the theological warfare broke out anew in what is known as the Arian controversy. Arius, a presbyter of Alexandria, advanced the view that Jesus was a created being and therefore not co-eternal, or co-equal, with the Father. He was opposed by his own bishop, Alexander, and later, more ably, by Athanasius. The controversy drew out the sympathy of the whole Church. The doctrine of the deity of Christ was at stake. Multitudes were arrayed on either side. There was danger that all Christendom should be split up into two hostile camps. Constantine, desirous of pre-

*A. H. Newman: "A Manual of Church History," Vol. I., pp. 306-08; Eusebius: "Life of Constantine," II., ch. 44, 45; III., ch. 48; IV., ch. 24.

serving in the Church the firmest bond of unity for the Empire, summoned a great council to settle the dispute. The place of meeting was Nicæa, a city of Bithynia. The date was 325. The number of delegates present and the regions represented indicate the strength and wide diffusion of Christianity by the close of the first quarter of the fourth century. There were assembled some three hundred bishops, presbyters and other influential Christians, from all lands east and west between Persia and Spain, and from north and south, between Germany and North Africa. The large majority of the delegates were from the East, but the president of the council was Hosius, the aged bishop of Cordova, in Spain. Constantine himself appeared in his jeweled robes before the assembly, and exhorted them to study the interests of peace. The decision of the council was against Arius, and was expressed in the Nicene Creed. Arianism, however, was a powerful force in subsequent Church history for three hundred years.

9. His Last Days.—On an Easter night in 337, Constantine was found in the Church of the Apostles in Constantinople praying for the success of an expedition to Persia. Suddenly smitten by illness, he felt his end drawing nigh, and asked for long-delayed baptism. "Incredible as it may seem to our notions," says Dean Stanley, "he who had five and twenty years ago been convinced of the Christian faith; he who had opened the first general council of the Church; he who had called himself a bishop of bishops; he who had joined in

the deepest discussions of theology; he who had preached to rapt audiences; he who had established Christianity as the religion of the Empire; he who had been considered by Christian bishops an inspired oracle of Christian wisdom—was himself not received into the Christian Church; he was not yet baptized."* His delay in obeying the ordinance was due to the current belief in baptismal regeneration. Having been taught that by baptism all his past sins would be washed away, he prudentially deferred the rite, so that as much of his life as possible might precede it, thus securing the fullest expiation of guilt. It was a semi-pagan notion, but it was supported by much of the teaching of his day. Calling the bishops about him in the palace of Nicomedia, he told them he had hoped to be baptized in the Jordan after the Saviour's example, but since that was not God's will, he wished to obey the ordinance without further delay. The imperial purple being removed, he was clothed in robes of dazzling whiteness, and received the rite at the hands of an Arian bishop. Then, lying on a white bed, happy in his obedience, and rejoicing in his speedy departure heavenward, he expired on Whitsunday of 323, in the sixty-fourth year of his age, and the thirty-first year of his reign.

10. Estimate.—Constantine was not an ideal missionary. It has been even doubted whether he exercised a saving faith. He is included among the missionary mountain peaks, not so much because

*Stanley: "Lectures on the History of the Eastern Church," pp. 221-223.

of personal missionary characteristics or purposes but rather because he was the providential agent in setting the Church in a new relation to the secular power, bringing her to the summit of privilege and vision whence she might survey the world for greater conquests. If the Church as a whole was not true to her vision and opportunity, the fault did not lie with Providence.

IV. ASSOCIATE CHARACTERS—ATHANASIUS, GREGORY THE ILLUMINATOR, MARTIN OF TOURS.

1. Athanasius (296-373).

(1) *Early Career.*—If Arianism came from Alexandria, so did its mightiest foe, for there was born Athanasius. His parents gave him a Christian training at home and the best the schools could offer. Within his childhood occurred the persecution under Maximian, which fired his young soul with martyr zeal; while the din of theological discussion early sharpened the orthodoxy of his creed. He was a mere lad when the wan-cheeked, melancholy Arius came from Libya, with a face that marked him a saint and a doctrine that shook the foundations of Christendom. Athanasius caught the ascetic spirit from the hermit Anthony and was disciplined in ecclesiastical affairs by residence in the house of Bishop Alexander. Here, probably, he wrote his first book, "Against the Gentiles," a critique of heathenism and an argument for one God revealed in Christ. In a second work, on "The Incarnation," he shows how Christianity is the re-

ligion of a divine person. This book might well be entitled "The Place of Christ in Ancient Theology." In one place he breaks out in a pæan of rejoicing at the deliverance wrought for the Christians through Constantine: "The powers of sin are overthrown. The old fear of death is gone. Our children tread it underfoot and our women mock at it. Even the barbarians have laid aside their fightings and their murders, and learned in Christ a new life of peace and purity. Heathenism is fallen, the wisdom of the world is turned to folly, the oracles are dumb, the demons are confounded. The works of Christ are more in number than the sea, his victories are countless as the waves, his presence brighter than the sun."*

(2) *Bishop of Alexandria.*—On the death of Alexander, Athanasius was elected bishop and for forty-six years, amid varied trials, he was the head of the Alexandrian churches. He did missionary work in the Egyptian deserts.

(3) *Sends Missionaries to Abyssinia.*—The evangelization of Abyssinia must be put down largely to his credit. Two Tyrian lads, Frumentius and Edessius, shipwrecked off the coast of that land, were taken captive by the king. Spared on account of their beauty and tender years, they grew up in the royal favor. On the death of the king the Tyrians became, at the solicitation of the regent queen, chief administrators of the realm and tutors to the heir-apparent. Being Christians, they

*Athanasius: *"De Incarnatione," ad fin.*

preached with such ardor that the prince, with many others, was won to the faith. Frumentius journeyed to Alexandria to inform Athanasius of the harvest awaiting laborers. Athanasius made the messenger bishop to Abyssinia and sent him back with a band of teachers and evangelists. The whole country was eventually transformed. Though the Abyssinian church now sadly needs spiritual regeneration it has stood for sixteen centuries like a veritable Gibraltar in the midst of great seas of paganism and Mohammedanism.

(4) *Orthodox Champion and Exile.*—Athanasius was present at the Council of Nicæa, as a deacon, and took part in the debate against Arius, in which, as Theodoret says, "he so well defended the doctrines of the apostles that he obtained the approbation of all who upheld the truth and excited the enmity of those who opposed it." After the council he became the recognized champion of the orthodox position as against the Arian. Meanwhile, the followers of Arius had become numerically powerful and had gained the influence of the court. The Arian leader, Eusebius of Nicomedia, persuaded Constantine that Arius was "not as bad as he had been painted." Arius himself made a vague confession of faith to Constantine, which was accepted by the emperor as satisfactory, and as indicating a desire to end the dispute. Arius' confession, however, was not acceptable to Athanasius. This offended Constantine who sent Athanasius into exile at Trier, in Germany, in 335. At the death of Constantine he was recalled, but, in 339, a synod

of his enemies at Antioch sent him into a second exile. Five times in all was he driven from his episcopal see. From 366 to his death in 373 he was again in Alexandria, having outlived many of his enemies, and being supported by a constantly increasing and influential following. He was a man of clear thought and deep conviction—a great theologian of the Egyptian church; a champion and defender of the deity of Christ. His fundamental positions are valid in the best Christian thought of to-day.

"The royal-hearted Athanase,
With Paul's own mantle blest."

2. Gregory "the Illuminator" (257-312).

(1) *Apostle to Armenia.*—Gregory, known as "the Illuminator," because of his missionary labors, was the leading apostle and church founder of Armenia. There is a tradition that Thaddæus, one of the Twelve, first preached the gospel in that land. There were churches at Melitene and Sebaste as early as 200 A. D. The Armenians have the honor of being the first people who made Christianity their national religion. Their conversion was due chiefly to the work of Gregory, toward the close of the third century and the early part of the fourth.

(2) *His Early Life.*—Gregory's father had led a Parthian invasion into Armenia. The entire family was slain except the infant Gregory, who was rescued and sent to Cæsarea, in Cappadocia, where he grew up in the Christian faith. At the age of twenty-five he returned to Armenia to preach to

the slayers of his people. He secured a position at the court of King Tiradates III., who knew not at first that he was receiving the son of Armenia's fallen foe. Refusing to worship idols, Gregory was thrown by the king into a dungeon. When his identity was disclosed, his sufferings were increased. He lingered in prison for fourteen years. Finally the king, the queen, the king's sister, and many of their retainers, were won to Christ. The king himself became an evangelist. He and Gregory, like Paul and Barnabas, went through the land preaching and establishing churches. The result was widespread acceptance of the new faith.

(3) *His National Victory.*—In 302 a national council was assembled to adopt Christianity. Gregory was sent to Cæsarea to be ordained, and upon his return with a band of workers, it is said one hundred and ninety thousand received baptism in twenty days. At another time one hundred and fifty thousand royal troops, clothed in white robes, were baptized in the Euphrates River. Gregory developed a native ministry, having ordained hundreds of pastors. Schools were established under the patronage of the king. Idols were destroyed, the Persian fire worship was abolished, and the heathen temples were turned into churches. The land was completely evangelized. Gregory died about 312, after thirty years of service. Harnack says: "One of the most remarkable facts in all the history of the spread of Christianity is that Armenia (Major) was officially a Christian country by the end of the third century."

3. Martin of Tours (321-401).

(1) *Early Gallic Missions.* We have already noted the beginnings of missionary work in Gaul (France) in the days of Pothinus and Irenæus. The terrible persecution in the Rhone Valley in 177 furnished a glorious list of martyrs like the slave-girl Blandina, the youth Symphorian, the physician Alexander, and the aged Pothinus himself. But no fires could burn away the Church. Among the nearly four hundred bishops who attended the first council at Arles in 314, were representatives from twenty dioceses in the west and south of Gaul, and a deacon from the Cevennes. There was evidently a fast-spreading network of churches with strong organization and much evangelical zeal, despite the contention about Arius. Benignus labored at Autun and Denys at Paris. The Gallic church produced the great Hilary of Poictiers, "the Athanasius of the West." Even he was eclipsed in missionary enterprise by Martin of Tours.

(2) *The Work of Martin.*—Martin was born of heathen parents in Pannonia (now eastern Austria). At the age of ten he declared himself a Christian, but his father pressed him into the army and he served as a cavalry officer in France. Strongly he felt the call to a missionary career. Obtaining release from his regiment, he journeyed homeward to preach to his heathen parents, and then returned to France, where he founded the first monastery in the West. Later he was appointed bishop of

Tours. With his band of stern and ardent ascetics, he marched far and wide, destroying temples and shrines, overthrowing the monuments of both Roman and Druidical paganism, and summoning the people to a new faith. He is known as the soldier-bishop. As a military officer, he had parted his cloak with his sword and given half of it to a half-naked, shivering beggar. As a missionary, he gave all that he had, and all that he was, to win men to Christ. Dying at eighty, his last recorded words were: "Lord, if I am still needed for thy people, I would not draw back from the work."

REVIEW OUTLINE.

Persecutions powerless to promote Paganism.

Constantine confesses Christ.

Christianity tolerated and the Church protected by the Roman State.

TOPICS FOR CLASS PAPERS AND DISCUSSION.

1. The Contribution of the Martyrs to the Early Progress of Christianity.
2. The Heresy of Arius.
3. The Council of Nicæa.
4. Conversion and Character of Constantine.
5. Athanasius as a Christian Leader.
6. Martin of Tours.

BOOKS FOR REFERENCE.

1. Moxom: From Jerusalem to Nicæa. Chap. IV. (1).
2. Gwatkin: Studies in Arianism (2).

3. Stanley: The Eastern Church, Chaps. III., IV., V. (3); Chap. VI. (4); Chap. VII. (5).

4. Farrar: Lives of the Fathers, Vol. I., Chap. IX. (2, 3, 5); Chap. XI. (6).

5. Holmes: The Christian Church in Gaul, Chap. VII. (6).

QUESTIONS.

1. What was the relation between the Roman state and the Roman religion?

2. Why was the state alarmed at the progress of Christianity?

3. Describe the persecution (*a*) under Decius, (*b*) under Valerian, (*c*) under Diocletian.

4. Was paganism strengthened through the persecutions? What was their effect on Christianity?

5. What are the dates of Constantine's birth and death?

6. Who were his parents?

7. What government position did the father of Constantine occupy? Where?

8. What was the attitude of Constantine's father toward Christianity?

9. When was Constantine proclaimed emperor?

10. What was his threefold policy?

11. Tell the story of "the shining cross."

12. What was the Edict of Milan? When was it issued? By whom? What were its provisions?

13. By what final step did Constantine become supreme in the Empire?

14. What attitude did he assume toward the Church?

15. In what ways did he favor Christianity?

16. What new city did he found?

17. What gave rise to the Council of Nicæa?

18. Why did Constantine summon the council?

19. Describe his baptism and death.

20. Estimate his character.

21. Sketch the early career of Athanasius.

22. What part did he play in the evangelization of Abyssinia?

23. What was his attitude to Arianism, at the Council of Nicæa and afterward?

24. At what early date did churches exist in Armenia? When did it become a Christian country?

25. Sketch the missionary work of Gregory "the Illuminator."

26. What are the evidences of the strength of Christianity in Gaul down to 314 A. D.?

27. Describe the work of Martin of Tours. What were his dying words?

OUTLINE OF LESSON VIII.

The Fourth Century

I. **Status of the Church.**

1. Numerical Estimate.
2. Official Position.
3. Rapid Growth.
4. The Clergy.
5. Decline of Spiritual Life.

II. **Leading Character—Augustine.**

1. His Parentage.
2. His Education.
3. His Perversion.
4. Becomes a Manichæan.
5. His Conversion.
6. His Services to the Church.
   (1) As Administrator.
   (2) As Controversialist.
   (3) As Theologian.
7. His Teaching.
   (1) The Western Mind.
   (2) The Church Visible.
   (3) The Church Invisible.
   (4) Irresistible Grace.
   (5) Mysticism and Optimism.
8. His Death.
9. Missionary Sequel.

III. Associate Characters—Jerome, Ulfilas, Patrick.

1. Jerome.
   (1) Scholar and Ascetic.
   (2) Translator of the Vulgate.
2. Ulfilas.
   (1) Apostle to the Goths.
   (2) Translator of the Gothic Bible.
3. Patrick.
   (1) Early Career.
   (2) Work in Ireland.

The conversion of the ancient world to Christianity was the greatest revolution which European humanity experienced.—*Friedrich Paulsen.*

* * *

The Empire had become Christian. The Church had been transformed from a secret society, proscribed and persecuted into the mighty and supreme Church of the Empire, upheld by the power of the state. But the triumph had a danger all its own. The state had changed from a foe into an ally, but it demanded supremacy in the Church as the price of its alliance. The Church became secularized, yet it still remained a leaven to leaven the whole world.—*Rudolf Sohm.*

* * *

A whole Christ for my salvation, a whole Bible for my staff, a whole Church for my fellowship, and a whole world for my parish.—*St. Augustine.*

* * *

Salvation dwells with the Lord.
With Christ the omnipotent Word.
From generation to generation
Grant us, O Lord, thy grace and salvation.
—*Hymn of St. Patrick.*

* * *

Through all the shades and darkness which surround us in the history of the Christian Church there breathes forth ever more victorious like the sun going forth in his strength, rending the clouds asunder and gleaming through the rift—the imperishable light of true Christianity.—*Rudolf Sohm.*

LESSON VIII.

The Fourth Century

(Period III. State Church A. D. 313-604.)

I. STATUS OF THE CHURCH.

1. Numerical Estimate. When the Edict of Milan came from the hands of Constantine in 313, there were, according to Professor Orr, some thirty millions of professed Christians throughout the Empire.* In and about the city of Rome they must have been very numerous. The Catacombs (subterranean cemeteries used by Christians during the first three centuries) contain about two million graves—a fact which speaks eloquently of the persistence and growth of the Church in the heathen capital, even during the fierce persecutions.† By 313 no less than ten million Christians, gathered in churches over the entire Italian peninsula, in Spain, France, England, Germany and Africa, were looking to the church at Rome for guidance.‡ By 320 Rome had possibly 120,000 Christians, and Antioch had, besides smaller churches, one under

*Orr: "Neglected Factors in the Study of the Early Progress of Christianity," pp. 23-91.

†Orr: "The Early Church," pp. 36-38.

‡Flick: "The Rise of the Mediæval Church," p. 160.

church with a membership of 100,000.* The churches of the East had branched out into Armenia, Georgia, Mesopotamia, Media and Persia in great movements whose results, though known to be vast, can not be tabulated. When the persecutions ceased, accessions to Christianity in all parts of the Empire were rapidly multiplied.

2. Official Position. Constantine tolerated and favored Christianity. He allied it with the State but he did not officially suppress paganism. Julian the Apostate (356-358) sought to restore the temples and galvanize the old cults into new life. It remained for another emperor to supplement and consummate the work of Constantine. In 380 Theodosius issued from Constantinople a decree which made orthodox Christianity the exclusive religion of the whole Empire. By a vote of the Senate the religion of Jesus was declared to be true, and a special commission appointed to close the temples, destroy the sacred vessels, dismiss the priesthood and confiscate the temple property. Laws were passed prohibiting sacrifices, prostrations before idols, the worship of household gods, and all other idolatrous practices. The most gorgeous pagan sanctuary outside of Rome, the Serapeum at Alexandria, was leveled to the ground by imperial command, and the statue of its famous deity broken in pieces. As a system heathenism was destroyed, but its spirit survived the passing of its great gods.

*Harnack: "The Expansion of Christianity," Vol. II., pp. 133, 248, 329.

3. **Rapid Growth.**- The legislation of Theodosius paved the way for wholesale conversions by unspiritual means. Multitudes were swept into the Christian communities with little conception of what the Christian faith and life involved. There was much chaff among the wheat. "Paganism had its revenge in the almost complete repaganization of the churches that speedily followed the enforced conversion of its unwilling adherents. . . . The doors of the Church were thrown open so wide that the distinction between Christianity and the world was obliterated."* During the first three centuries the world was *against* the Church; in the fourth century the world was *within* the Church.

4. **The Clergy.** The clergy, as a whole, were unequal to the task of teaching the inchoate and unregenerate masses that flowed into church membership. There were many true shepherds of souls who, aware of the dangers of the times, lifted up their voices against the growing evils and sought to keep alive the fires of true Christianity. But the bulk of the clergy, even many conspicuous leaders, became worldly-minded lovers of power, giving themselves rather to political intrigue than to spiritual offices. Armed with the power of the state, they both used and abused it. "Many bishops led their people in violent onslaughts on pagan sanctuaries, and did not shrink even from bloodshed in the accomplishment of their purpose."*

*A. H. Newman: "A Manual of Church History," Vol. I., pp. 311, 313.

5. **Decline of Spiritual Life.**—No wonder the blush of spiritual life faded away. The best Christians, to protest against the secular encroachment, and escape from the increasing corruption, betook themselves to monasteries and deserts. The Church grew powerful in organization and splendid in ritual, but was robbed of her true missionary spirit. The fourth century was an age of great councils and synods, of theological controversy and creed-making, but of marked decline in the simple faith and humble discipleship of pure Christianity. Yet that century produced many saints and illustrious leaders who sought the true way themselves and endeavored to guide the Church therein. Of these the most eminent, perhaps, was the bishop of Hippo, commonly known as St. Augustine.

III. LEADING CHARACTER—AUGUSTINE (354-430).

1. **His Parentage.**—He was born in 354 at Tagaste (modern Tajilt), a small African town in the region now called Algeria. His father, Patricius, was a heathen of violent temper and careless morals. His mother was the Christian Monica, who, despite her husband's evil example, taught her son to revere the name of Christ.

2. **His Education.** His parents, though of limited means, were one in their ambition to give him the best available training. First, he was sent to school at Madura; then, at the age of seventeen, to Carthage—the North African capital, which, by this time, was second in literary importance to Rome

alone. At Carthage he devoted himself chiefly to literature and logic, and soon rose to a high position among the rhetoricians.

3. His Perversion.—But, like Tertullian before him, being of impulsive and imaginative temperament, Augustine fell before the temptations of a godless city. Under the influence of dissolute companions he sank into the slough of sensual sin. Years afterward he tells us in his "Confessions" of the degradation and bitter bondage of his youth and early manhood. No one ever made more frank avowal of his wrong-doing, or visited upon it more severe condemnation. "With holy audacity," says Farrar, "he lays bare to us the history of his thoughts and passions. . . . Yet we must beware of thinking that Augustine was worse than multitudes of other young men of his day. The confessions of the holiest are ever the most bitter in their self-accusation, because saints have learned to judge their sins, not by man's standard, but by Christ's. . . . The confessions of Augustine are those of the repentant sinner and the forgiven saint."*

During all his life of shame and dishonor conscience spoke with loud and haunting reproof. Memories of his early teaching and visions of his mother broke in upon his wildest dissipations. In his nineteenth year the reading of the "Hortensius" of Cicero quickened his moral nature and led him to see that truth, not pleasure, was the only satis-

*Farrar: "Lives of the Fathers," Vol. II., Chap. XVII.

fying goal of life. He began to read the Bible, but as yet it did not speak to his heart. The simplicity of its style offended his rhetorical taste. The storm of passion still raged, the flesh lusting against the spirit and the spirit against the flesh. He was a great sinner, for whom a great salvation was in store.

1. Becomes a Manichæan.—Seeking light and self-mastery he fell in with the Manichæans, a sect founded by the Persian Mani. Their doctrine was a mixture of Zoroastrianism, Gnosticism and Christianity. They discarded the Old Testament and put forth a rationalistic interpretation of the New Testament. They denied Christ's real sufferings, yet advocated the ascetic life. Their constant cry was "Truth." The doctrine which appealed especially to Augustine was that of dualism —the view that the universe is the scene of an eternal conflict between two powers or deities, the one good, the other evil. Each individual life is an epitome of this struggle the flesh being the evil principle, and the spiritual part of man's nature the good principle. Truth and freedom can be obtained only by way of escape from the evil or fleshly nature. This escape can be accomplished only by severe abstinence and prayer. Augustine adhered to Manichæism for nine years—from 374 to 383. He found no permanent satisfaction in its doctrine, and, moreover, became shocked at the moral lapses of its teachers. Like Justin Martyr, he turned to Neoplatonism, but this only served to whet his spiritual hunger. In great unrest of mind

he went to Rome in 383, and thence, in the following year, to Milan, where he became a professor in the state university. Here he was joined by his now widowed mother, who had never ceased to follow him with her prayers. They were soon to be answered.

5. His Conversion. While at Milan he fell under the influence of Ambrose, one of the most illustrious men of the times—a great orator and a deeply spiritual personality. "I was led to him," says Augustine, "unknowingly by God, that I might knowingly be led to God by him." Admiration of the preacher's rhetoric soon gave way to responsiveness to his burning message. Augustine studied the lives of men who, by the power of Christ, were crowned with the luster of self-control. He heard of Anthony and his Egyptian monks who had scorned the temptations of the world. In agony and despair he threw himself under a fig-tree in a garden, and was pouring out his soul in agitated prayer, when he thought he heard the voice of a child saying to him, "*Tolle, lege; tolle, lege*" ("Take, read; take, read"). Immediately picking up a manuscript of Paul's epistles, his eyes fell on these words: "Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying, but put ye on the Lord Jesus Christ, and make no provision for the flesh to fulfil the lusts thereof" (Rom. 13: 13, 14). "Instantly," he says, "as though the light of salvation had been poured into my heart with the close of this sentence, all the darkness of my doubts had fled away." Then he went to Monica,

and rejoiced her heart by the story of his new-found peace. On the eve of the following Easter (387) Augustine, his son Adeodatus, and his friend Alypius, were baptized by Ambrose in Milan.

6. His Services to the Church.—Returning to Africa soon after his baptism, he was found again in Tagaste in 388. His mother died on the homeward journey; his son died soon after he reached his native town. His Christian faith supporting him amid these severe trials, he was soon active in Christian work.

(1) *As Administrator.*— In 391 he founded a monastery and school for the clergy at Hippo (now Bona). Against his own wishes he was ordained in the same year. In 399 he was appointed assistant bishop, and later he became full bishop of the see of Hippo, a position which he maintained until the year of his death in 430, when Hippo was besieged by the Vandals. "As an administrator he was distinguished for his simplicity in food and in dress, his encouragement of good morals and education among the clergy, his advocacy of monasticism, and his abilities as a preacher." From his school large numbers were sent out to evangelize and establish churcher and monasteries.

(2) *As Controversialist.*— Like all other eminent Christians of the early centuries, Augustine was called upon to defend the orthodox faith. His principal controversies were with the Manichæans, the Donatists, the Arians and the Pelagians. It is impossible here to follow him into the entangling mazes of dispute with these various sects. The

controversies are important only as they help us to trace the formation of Augustine's system of theology.

(3) *As Theologian.*— Augustine is regarded as the greatest of the Latin theologians, and one of the greatest in the entire history of the Church. "Beyond any other teacher of the ancient church subsequent to the apostolic church," says Professor Walker, "he influenced the religious thought of Western Christendom, not merely throughout the Middle Ages, but even more powerfully at the Reformation, when his conceptions of Christian truth largely determined the form in which the theology of that great revolt was cast."*

7. His Teaching.— It is difficult to summarize Augustine's teaching, for it is not without its inconsistencies and contradictions. The main features of it may be characterized as follows:

(1) *The Western Mind.*—It brings into clear relief the fundamental difference between the Christian thought of the East and the West. The Eastern mind was speculative and the Western mind practical. Greek theology was concerned chiefly with the relation of the human and divine natures in Christ. "Its problem was how mortal men might be made immortal." Augustine's problem, and that of Latin theology in general, was how sinful men could be made righteous. The emphasis was upon man, the guilt of his sin, and the way of his reconciliation with God. The East sought to

*Walker, "Great Men of the Christian Church," p. 74.

analyze and understand Christ. Augustine sought to appropriate Christ.

(2) *The Church Visible.*—Augustine taught, like Cyprian, that there was one visible and universal Church, outside of which there was no salvation. This was the church of the Empire; *i. e.*, the Roman Church. Those who opposed that church, like the Donatists, were not included in it. The sacraments were valid media of the grace of the Holy Spirit only when dispensed by properly ordained clergy of the orthodox church. In these views he prepared the way for the Roman Catholicism of the Middle Ages.

(3) *The Church Invisible.*—Yet he speaks of the Church invisible as including only the good. Side by side with his conception of the Church as a hierarchy, he holds the opposite ideal of the true Church of the redeemed. Salvation is not of the Church, but of the grace freely given by God. Augustine is thus the forerunner both of the Romanism of Gregory and the Protestantism of Luther.

(4) *Irresistible Grace.*—Feeling he himself had been saved by nothing less than irresistible divine grace, he taught a doctrine of grace that bordered closely on predestination. He made little of human freedom, as against Pelagius, and much of divine sovereignty. He elaborated the doctrines of original sin and the depravity of human nature.

(5) *Mysticism and Optimism.*—There is withal a fine vein of mysticism and spiritual imagination in all his thought. He seeks to lead men's minds be-

yond all theology to God. "Thou hast formed us for thyself, and our hearts are restless till they rest in thee." He was an optimist believing in the ultimate triumph of righteousness. The Roman Empire was collapsing. The barbarian invasions were devastating its domains. The Imperial City itself was captured by the Goths in 410. The hearts of many Christians quaked with fears. Augustine seeks to quiet these in a highly spiritual interpretation of history, which he gave in his "City of God," a noble treatise setting forth the relations of the spiritual and earthly kingdoms. If earthly empires passed, God's kingdom, which he identified with the Church, would stand secure. In concluding this brief summary of Augustine's thought, we may say with Sohm: "Out of the depths of a Christian individuality which had truly and in itself experienced salvation through Christ, was poured forth with abounding fullness of thought, and commanding forces of intellect and language, a stream of religious ideas and problems which have made the life of the Western Church fruitful for all future time."*

8. Last Days.—Augustine died Aug. 28, 430, in the seventy-sixth year of his age, during the siege of his episcopal city. Hippo was burned to the ground by the Vandals in 432.

9. Missionary Sequel.—After Augustine's day the church in North Africa, which occupied nearly a thousand towns, cities and districts, rapidly de-

*Sohm: "Outlines of Church History," p. 73.

clined, not so much on account of the Vandal invasion, as through theological controversy and loss of the missionary spirit. If that church had not forgotten Christ's commission, it would have survived not only the inrush of the Vandals in the fifth century, but the coming of the Mohammedans in the seventh. It might have won all Africa to Christ a thousand years ago.

IV. ASSOCIATE CHARACTERS—JEROME, ULFILAS, PATRICK.

1. Jerome (340-420).

(1) *Scholar and Ascetic.*—Jerome was a native of Dalmatia (now southern Austria). His parents were Christians. He was educated in Rome and baptized there at the age of twenty. As a youth he was noted for his scholarly habits. He excelled as a linguist, and early began to collect a library of classical and Biblical manuscripts. His early travels took him to Gaul, Britain, Greece and Germany. So distressed was he at his own sins and the corruption of both the world and the Church, that on the banks of the Rhine he vowed to become a monk. After five years of almost fanatical asceticism and constant literary labor in the wastes of Asia Minor, he returned to Rome, famous as a theologian and the foremost advocate of monasticism. In 386 he established a monastery at Bethlehem, where he spent many years in fruitful study and teaching. He corresponded with leading Christians in many countries, and was in touch with the missionary work of the times. In one of

his letters he wrote: "So the Armenian lays down his quiver; the Huns are learning the Psalter; the forests of Scythia glow with the warmth of faith; the ruddy armies of the Goths bear about with them the tabernacles of the Church."*

(2) *Translator of the Vulgate Bible.*—Jerome's greatest work was the translation of the Bible into Latin from the original Hebrew and Greek. The Septuagint version of the Old Testament was still current. The books of the New Testament, substantially as we have them to-day, had been recognized as canonical. The Old and the New Testaments together constituted the Christian Bible. An old Latin version had already been made for the Western church, at Carthage. Jerome made little use of this. By careful collation and comparison of Hebrew and Greek manuscripts he produced a critical and independent translation called the Vulgate. He was the first single scholar who rendered the entire Bible into any language, and the foremost Bible commentator among the Latin Fathers. He died in Bethlehem in 420, and was buried near the Cave of the Nativity.

2. Ulfilas (311-381).

(1) *Apostle to the Goths.*—Before the Goths conquered Rome Arian Christianity had largely conquered them. They were a sturdy, war-loving race of barbarians dwelling north of the Danube and the Black Sea. The gospel first reached them,

*Quoted by George Smith: "Short History of Christian Missions," p. 81.

probably, through Roman soldiers, or the Christian colonists at Cherson (Sebastopol), and the Mesopotamian monk Arnobius. They had a bishop Theophilus, at the Council of Nicæa. A Gothic raid into Asia Minor had carried off a band of Cappadocian Christians who preached to their captors. From this captive band sprang Ulfilas, known to us by his Gothic name, of which the earlier form was "Wulfila;" *i. e.*, "Little Wolf." In an age when the state church as a whole was attempting no mission work outside the Empire, he became the apostle and civilizer of this fierce northern people. At the age of twenty-one he accompanied an embassy of Alaric, the Gothic king, to Constantinople, where he remained ten years in further preparation for his work. The Arian bishops then gave him ordination and he returned to the Dacian forest, where he labored with signal success, aided doubtless by many coworkers whose names have perished. In 350 he led a multitude of converts south of the Danube, fleeing the wrath of Athanaric, king of the Visigoths. Before his death in 381 he saw Athanaric a Christian, and practically the entire Gothic people following in their sovereign's footsteps. The work had the defects of all great mass movements to be sure, but the evangelization of one of the most virile and warlike confederacies of early Europe is one of the most signal triumphs of Christian missions.

(2) *Translator of the Gothic Bible.* The Goths had no literature. Ulfilas made for them an alphabet adapted from the Greek letters, with certain

new symbols to represent peculiar Gothic sounds. Then he performed his crowning work, the translation of the Bible into the vernacular. He is the forerunner of all great missionaries who have reduced barbarian tongues to writing, laid the foundations of culture, and transmitted the Word of Life to future generations. With this appreciation Jerome wrote: "Who would believe it that the barbarian Gothic tongue should seek the truth of the Hebrew, that while the Greek is slumbering or wrangling, the German should explore the sayings of the Holy Spirit." Of a truth, I know that God is no respecter of persons, but that in every nation he that feareth God and worketh righteousness is accepted of him. So the hands once hardened by the sword-hilt, linger once fitted to the bow-string, have turned to the stylus and the pen; the fierce heart of the warrior is softened to Christian mildness. Now we see fulfilled the prophecy of Isaiah, 'They shall beat their swords into plowshares.'"[1] A portion of Ulfilas' Bible done in silvered letters on purple parchment, and called the *Codex Argenteus*, is preserved in the Swedish University of Upsala.

3. Patrick (389-461).

(1) *Early Career.*—Recent research has lifted much, though by no means all, of the legendary haze that hung over this son of the North, whose great work was done far from the political tumult

[1] Quoted by George Smith: "Short History of Christian Missions," p. 81.

and theological strife of Constantinople and Rome. He was a Celtic Briton, born in Bannaventa, a village not yet identified. His grandfather was the deacon Potitius. His Christian father, Calpurnius, was a man of prominence. When Patrick was born, the disruption of the Empire was in process. After the capture of Rome in 410, the legions were withdrawn from Britain, and the land became the prey of marauding Picts, Scots, Saxons, Jutes and Angles. When barely sixteen Patrick was carried away to Ireland by a band of pirates. During six years of exile and slavery as a herder of swine his soul turned to God in constant prayer. Escaping in a vessel, he was taken to Italy and later found refuge in a monastery on a Mediterranean island whence, after several years, he returned to England. His direct missionary call came about thus: Standing on the shore of the Irish Sea, he seemed to hear many voices from the Irish coast calling, "We beseech thee, child of God, come and walk again among us." Thenceforth the land of his captors was his Macedonia. In preparation for the task he spent fourteen years in the great ecclesiastical schools of Auxerre in France, and it is probable he was ordained there by the Gallic bishop, Germanus.

(2) *Work in Ireland.*—Patrick labored in Ireland from 432 to his death in 461. He preached a spiritual gospel which struck at the heart of paganism. He reports that he baptized thousands, among them pagan chiefs and kings. The yoke of Druidism was broken. When Patrick died he left hun-

dreds of churches, monasteries and schools. Armagh, founded in 444, became to Ireland what, later, Canterbury was to England. He introduced the Latin language and with it the culture of the West. He made Ireland a home of learning, a cradle of missions from which in the following century "bands of monks proceeded, crossed the seas in fragile coracles, aided in the conversion of th Anglo-Saxons, and became pioneers of Christianity in central Europe."*

REVIEW OUTLINE.

State Church of the Fourth Century { Patronized / Secularized / Paganized

Developed { Theology. / Heresy. / Ecclesiasticism. / State Alliance.

Expanded { (1) By Unspiritual Methods. / (2) By Genuine Missionary Work of Select Souls.

TOPICS FOR CLASS PAPERS OR DISCUSSION.

1. Good and Evil Results of the Adoption of Christianity as the State Religion.
2. The Confessions of Augustine.
3. Early Versions of the Bible.
4. Patrick and his Work.

*Cowan: "Landmarks of Church History," p. 47.

BOOKS FOR REFERENCE.

1. NEWMAN: A Manual of Church History, Vol. I., pp. 311-319 (1).

2. AUGUSTINE: Confessions (Everyman's Library) (2).

3. HASTINGS: Dictionary of the Bible, Article "Bible," § "Versions" (3).

4. BURY: Life of St. Patrick (4).

QUESTIONS.

1. What is Professor Orr's estimate of the number of Christians in 313 A. D.?

2. How many were at Antioch and at Rome?

3. When and under what emperor was Christianity made the exclusive religion of the state?

4. What danger now attended the progress of the gospel?

5. Where and when was Augustine born?

6. Where was he educated?

7. What do his "Confessions" tell us of his early life?

8. Who were the Manichæans? What was Augustine's experience with them?

9. Describe his conversion to Christianity.

10. What characterized his work as bishop of Hippo?

11. Against what sects did he defend the Catholic faith?

12. How is he regarded as a theologian?

13. What was the main problem of his theology?

14. What was his doctrine concerning the Church?

15. What was his doctrine of grace?
16. What did he say of the soul's rest in God?
17. What does he teach in his work, "The City of God"?
18. Show wherein the African churches failed in their missionary duty.
19. Sketch Jerome's early career.
20. Describe his work as a Bible translator.
21. Who were the Goths?
22. How did the gospel first reach them?
23. How did Ulfilas become their missionary?
24. What success attended him?
25. Tell the story of the Gothic Bible.
26. How did Patrick receive his missionary call?
27. What did he accomplish in Ireland?

OUTLINE OF LESSON IX.

The Barbarian Invasions

I. Disruption of the Empire.

II. The Northern Tribes.

1. The Scythians.
2. The Slavonians.
3. The Teutons

III. Barbarian Conversions.

1. The Goths
2. The Franks.

IV. Leading Character—Gregory the Great.

1. His Parentage.
2. His Preparation.
3. Angles and Angels.
4. Plans to Evangelize England
5. Becomes Pope.
6. Rise of the Papacy.
7. Gregory Assumes Primacy.
8. His Achievements.

V. Associate Characters—Columba, Columbanus, Augustine of Canterbury.

1. Columba.
   (1) His Youth.
   (2) His Personality.
   (3) Inspired by Patrick.

(4) Apostle to Scotland.
(5) His School at Iona.

2. Columbanus.
(1) Born in Ireland.
(2) Labors in Europe.
(3) Banished from Burgundy.
(4) An Unwilling Exile.
(5) Among the Alemanni.
(6) Among the Lombards.

3. Augustine of Canterbury.
(1) Arrival in Britain.
(2) Early British Christianity.
(3) The Pagan Invasion.
(4) The Christian Queen.
(5) Conversion of the King.
(6) Development of the Mission.
(7) Augustine and Christian England.

The ancient Rome, with all her magnificent relics of the imperial age, fell into ruin and was trampled underfoot by victor after victor in the fierce license of barbarous triumph. One institution alone stood firm among the ruins, establishing a sanctuary in the midst of sack and siege. As every other public office and potency fell, the Church raised an undaunted front, and took the place at once of authority and succor among the crushed and downtrodden people.—*Mrs. Oliphant.*

* * *

We ought rightly to call him (Pope Gregory) our apostle, for by his zeal he converted our nation, the English, from the power of Satan to the faith of Christ. He made us, who were given up to idols, the Church of Christ. We are the seal of his apostleship in our Lord.—*Venerable Bede.*

* * *

The mission of Augustine marks the beginning of that advance northward by the Christian Church which is the most striking fact in the history of mankind from the sixth century to the tenth, and is perhaps the most extensive missionary enterprise in the history of Christianity.—*Fedder.*

* * *

The Christian Church became the mainstay of waning antiquity and the educator of new aspiring peoples.—*Rudolf Eucken.*

LESSON IX.

The Barbarian Invasions

(Period IV. Papal Missions—604-800.)

I. DISRUPTION OF THE EMPIRE.

The fourth and fifth centuries witnessed the gradual break-up of the great Empire to which, for a time under Constantine, both universality and perpetuity seemed assured. The causes which led to its disruption were threefold: First, disintegrating social and economic conditions; second, the maladministration of Constantine's successors, and, third, and most potent of all, the movements of the northern peoples. Theodosius I. was the last of the Cæsars who held the undivided territory. At his death, in 395 it was split up into two independent empires, the eastern, or Byzantine, with its capital at Constantinople; and the western, ruled for a brief time from Ravenna on the Adriatic. The government passed into the hands of Theodosius' sons, Arcadius ruling the East, and Honorius in the West. The western empire did not long survive. Its provinces were speedily stripped away by invading hordes. In 476, Italy itself, under the dominion of Odoacer, a German chief, became virtually a tributary province of the East. Rome ceased to be the capital of the world.

II. THE NORTHERN TRIBES.*

The conquest and assimilation of the Empire was effected by three races of barbarians: namely, the Scythians, the Slavonians and the Teutons.

1. The Scythians.—The Scythians, represented by the Huns, swarmed over into Europe from their Asiatic home in the regions north of the [illegible] and the Caspian Seas, established an empire stretching north and south from the Baltic to the Danube, and east and west from the Volga to the Elbe. In 451, under their famous general Attila, "the scourge of God," they made an alliance with the Vandals, and marched six hundred thousand strong into Gaul, where, after great devastation, they were defeated by a combined army of Romans, Visigoths, Saxons, Burgundians and Franks, at the battle of Chalons. In the following year (452) Attila invaded Upper Italy, reduced many cities to ashes, but halted short of Rome. After his death his empire fell to pieces, and Europe was saved from the complete desolation and barbarism in which his ultimate success would inevitably have submerged the land. Rome was sacked by the Vandal, Genseric, in 455.

2. The Slavonians.—The Slavonians had their abode in what is now European Russia. Gradually displacing the Huns, they occupied the territory from the Black Sea and the Dnieper to the Baltic. During the sixth and seventh centuries they overran the Eastern Empire, displaced the Illyrians of

*"Cambridge Mediæval History," Vol. I., chaps. IV.-XIV.

the East Adriatic coast, laid the foundations of the modern Balkan States and Russia, and mingled with the Turanians of Bulgaria and Hungary. In these conquests we know them as the Slavs.

3. The Teutons.—The Teutons were powerful confederacies of Germanic tribes, which emerged from the primeval forests and unexplored wastes of central and northern Europe. It was they who wrought the downfall of the Roman West, turned the course of the Empire from its channels, and set new tasks for the Christian Church. A glance at the map at the beginning of the sixth century shows the distribution of these Teutonic invaders after their migrations and conquests. The West Goths occupied all Spain (except the northwestern corner held by the Suevi) and the western half of France south of the river Loire. Northern France and a large section of what is now western Germany was held by the Franks. The Burgundians were at home in the modern Switzerland and the southeastern portion of France. The East Goths occupied the present southwestern Germany, Austria south of the Danube, all of Italy and much of the Balkan States and Turkey. The Vandals had North Africa, Corsica and Sardinia. North of the Danube were the Gepides and the Lombards. The Saxons were in central and northern Germany, and in Britain. The land of the Frisians was almost coterminous with modern Holland, while that of the Danes and other Scandinavians lay between the Baltic and the North Sea. It is important to know how far these various tribes had been touched by

Christianity before the days of Gregory the Great, in order that we may understand his mission policy and appreciate the place and problems of the Church in the sixth century.

III. BARBARIAN CONVERSIONS.

1. The Goths.—Of the conversion of the West Goths by Ulfilas and his associates, mention has already been made. They were still a crude people when they marched westward. Although regarded as heretics because they were Arians, it is said they compared favorably in moral conduct with the Roman Christians they found in Gaul and Spain. When they attacked Rome they spared much on account of Christianity. The West Goths spread their faith among their kinsmen, the East Goths, and also among the Vandals, the Suevi, the Lombards and the Burgundians. In 404 Chrysostom established in Constantinople a school for the training of Gothic missionaries.

2. The Franks.—The Franks (whence the name "France") accepted Catholic Christianity after the example of their king Hlodwig, or Clovis (Louis). He had married Clotilda, a Burgundian princess of the orthodox Catholic faith. Contending with the Alemanni for the supremacy of Gaul, he declared that, if victorious, he would worship Clotilda's God and be baptized. The enemy being easily routed, he kept his word. Proceeding at once to Rheims, he was immersed three times by Remigius, the bishop. Three thousand of his warriors, according to Hincmar, were baptized with

one on Christmas Day in 496.* Moved by a sermon on the crucifixion of Christ, the king exclaimed: "Had I been there with my brave Franks, I would have avenged his wrongs." It was the barbarian warrior's manner of declaring his allegiance to Christ. "His conversion was," says Fisher, "an event of the highest importance. The Franks were destined to become the dominant barbarian people. It was now settled that power was to be in the hands of Catholic as distinguished from heretical Arian—Christianity."† The event was the first step toward the world-historical union of Teutonic civilization with the Roman Church."‡ Clovis became the champion of orthodoxy in the West. He devastated the territory of the Burgundians and other Arians, and compelled them to embrace the Catholic faith. The result was a nominal conformity. There was plenty of work left for future missionaries. Among those who attempted to complete the task, the foremost of his age was Pope Gregory the Great.

IV. LEADING CHARACTER: GREGORY THE GREAT (540-604).

1. His Parentage.—Anicius Gregorius is known as "Gregory the Great," because of his distinguished services in unifying the Church of his day and extending the authority and influence of the

*Barnes' "Two Thousand Years of Missions Before Carey," pp. 254-256.

†G. P. Fisher: "Outlines of Universal History," p. 213.

‡Ogg: "Source-book of Mediæval History," §6.

Roman See. He was born in Rome when the city had been shorn of its imperial glory. His father (Gordian) was a member of the Senate; his mother (Sylvia) a deeply pious Christian. On her husband's death she retired to a convent.

2. His Preparation.—After a thorough Christian education, Gregory entered civil life, and attained to the highest municipal office—that of prefect of the city. About 575, when he was thirty-five years of age, he fell under the influence of the current ascetic revival, and determined to retire from the world. The house of his fathers on the Cœlian Hill he converted into a monastery dedicated to St. Andrew, and with the remainder of his patrimony founded six other monasteries in Sicily. He was an admirer and a biographer of the celebrated Benedict of Nursia, whose "rule" had then become, and remained for hundreds of years, the model of all the monastic foundations of the West. Gregory's talents made it impossible for him to remain in obscurity. About 579 he was sent by Pelagius II., patriarch of Rome, to the court of the emperor at Constantinople, where for six years he watched over the interests of the Roman church, and acquired such knowledge of men and such skill in diplomacy as fitted him for his difficult tasks in later years. On the death of Pelagius in 590, he was, by the unanimous voice of clergy, senate and people, and by the confirmation of the emperor, though against his own protests, appointed the patriarch's successor.

3. Angles and Angels.—Shortly after his return

from Constantinople, and before he became bishop, his heart had been shocked by the slave-trade in children and youths from all the countries of Europe. The traffic had been much developed as a result of the barbarian invasions, and was exploited chiefly by Jews and Samaritans. Gregory had that strong sense of the dignity of human life which makes a Wilberforce, a Clarkson or a Lincoln. He allowed and urged the sale of church property, including the sacred vessels, in order that captives might be redeemed. Hearing one day that new cargoes had arrived from foreign parts, he went to the Roman market-place, as was his wont, in order to gaze in pity upon the youthful victims, and perchance to free some with his own ransom, or secure them places in Christian homes. Amid the tawny, dark-eyed bands from Greece, Egypt and Sicily, and the swarthy faces from Africa, was a group of three boys whose faces arrested Gregory's attention beyond all others. They were distinguished by their fair complexions and white flesh, their blue eyes and beautiful countenances, and especially by their flaxen hair, which seemed to him of almost dazzling whiteness. Having asked whence they came, he was answered by the slave-merchant, "From Britain, and there all the inhabitants have this bright complexion." He then inquired whether they were pagans or Christians. Being informed that they were pagans, "Alas! what a pity," he said "that the author of darkness should be possessed of such fair countenances, and that while so beautiful in outward aspect their

minds should be void of inward grace." Again he asked to what nation they belonged, and when told that they were "English," or "Angles," he exclaimed, with a play upon the word: "Rightly are they called Angles, for they have the faces of angels, and it becomes such to be co-heirs with the angels in heaven. And what is the name," he proceeded, "of the province from which they come?" "From Deira," was the answer. Deira means "land of wild beasts or deer," and was the name of the northwestern part of England, between the Tyne and the Humber. "Well," said Gregory, continuing the word-play that can only be seen in the Latin, *de ira* [from anger], "plucked from the wrath of God, and called to the mercy of Christ. And who is the king of that province?" he finally asked. "Elle," was the reply. The name reminded him of the Hebrew praise-word "Alleluia!" "It is fitting," he said, "that the praise of God the Creator should be sung in those parts."*

4. Plans to Evangelize England.—Yearning for the weal of the far-away land was no mere passing emotion awakened in Gregory's heart. He was seized with an ardent desire to take the gospel to the English nation. From the market-place he went straight to the Pope, and obtained permission to carry out his purpose. Organizing a small band of coworkers from the brethren in his monastery, he left Rome secretly, knowing that

*Green: "Short History of the English People," p. 18; Stanley: "Historical Memorials of Canterbury," p. 75-78.

much opposition would be raised against his going. Three days' journey the company had advanced along the great northern road, which leads through the Flaminian gate from Rome to the Alps, when they sat down to rest at noon. A simple incident created in Gregory the feeling that they were not to proceed farther. While he and his companions were discussing the matter, a band of messengers on jaded horses bathed in sweat rode up, having been sent by the Pope to command Gregory's immediate return. The Pope had been attacked by a furious mob at St. Peter's Church, and escaped only on the promise that he would recall Gregory instantly. In obedience the would-be apostle to the English returned to Rome.

5. **Becomes Pope.**—Five or six years after this experience Gregory became Pope. After six years of strenuous labors upon the local problems of the Roman church and city, his missionary ardor toward England had in nowise abated. In 596 he wrote to Candidus, one of his priests at Marseilles in France, bidding him buy up English youths of seventeen and eighteen years of age sold as slaves, and send them to Rome; his plan being to have them educated, ordained and sent as evangelists to their countrymen. Before this plan was effected, Gregory adopted another, that of sending a company of Christian workers to establish, in the heathen isle, a colony to serve as a pattern of Christian social life, and a monastery as a center of Christian evangelism and education. Willing agents for the enterprise Gregory found in his

own monastery of St. Andrew. Augustine, the prior, was charged with the leadership of the mission, and, accompanied by forty monks from the Cælian Hill, he set out, through France, for the shores of Britain. Such was the genesis of the great movement that rescued our forefathers from Anglo-Saxon barbarism.

6. Rise of the Papacy. The Rome in which Gregory wrought had come to occupy a unique place in the Christian world. There were many reasons for this. "When Jesus appeared to give the world Christianity, Rome was the center of all power and influence." The apostle Paul looked upon his mission to Rome as the chief goal and glory of his career. The association of the church in the great metropolis with the names of both Peter and Paul, gave it growing prestige from the first century onward. The belief (though false) that Peter was the first bishop of the Roman church, and the doctrine of his primacy among the apostles—views defended, as we have seen, by Cyprian—supported the claim of the Roman bishops to be his successors, and to be superior, therefore, to other bishops. In the Arian and other controversies the Roman See had stood for orthodoxy, and was frequently appealed to, to settle disputes between contending bishops and churches. After Constantine moved his court to Constantinople, the bishop at Rome became the most influential figure, not only in the old capital, but in all western Europe. In the East there were three bishops of equal authority, and of equal primacy over other

dioceses; namely, the patriarchs of Constantinople, Antioch and Alexandria. In the West the bishop of Rome was rivaled only by the bishop of Carthage, and that only until the invasion of the Vandals swept away the Carthagenian church. Then the Roman bishop remained the sole and undisputed patriarch of occidental Christendom, looked up to by all "the younger Christian churches that were gradually growing up in Illyria, Gaul, Britain and elsewhere." His functions have been set forth as follows: "As bishop he exercised immediate control over the city of Rome; as metropolitan he superintended the seven bishops whose dioceses lay around the city—the seven "cardinal bishops," as they were afterwards called; as patriarch he had a somewhat undefined authority within the whole of the prefecture of Italy; while as the senior bishop of western Europe he claimed a general right to intervene in all church matters where the interests of the whole Church were affected."* When Antioch and Alexandria declined, and an attempt was made at the Council of Chalcedon in 451 to make the sees at Rome and Constantinople equal, Rome refused to recognize the equality. Here began the long contest between the Eastern and Western Churches which culminated in their final separation in 1054. The title "pope," the English equivalent of "papa," or "father," was not applied exclusively to the Roman pontiff till 1073.

7. Gregory Assumes Primacy.—Gregory came to

*Masterman: "The Dawn of Mediæval Europe," p. 85.

the Papal chair with full belief in the primacy and supremacy of Rome. Several incompetent popes had preceded him. He found the Church, he says, "like an old and violently scattered ship, admitting water on all sides, its timbers rotten, shaken by daily storms and sounding of wreck."

8. His Achievements.—His was, first of all, a work of restoration and repair. He regulated the monasteries, developed church music according to the Gregorian chants, and put the administration of the Papal lands on a business basis. In doctrine he fixed the foundations of mediæval orthodoxy. Then, devoting himself to external affairs, he asserted the Church's independence, even of the emperor, in spiritual things. With the Lombards (who invaded Italy in 570) he negotiated in the interests of the Church, and greatly enhanced the prestige of his office. He corresponded with the Frankish and Gothic kings and with the Eastern Emperor, with whom he formed alliances advantageous to the Church. But his greatest work was the dispatch of a company of monks to England, and the inauguration of a series of missions which cast luster on the Roman See, ere it fell into the darkness of the later Middle Ages.

V. ASSOCIATE CHARACTERS—COLUMBA, COLUMBANUS, AUGUSTINE OF CANTERBURY.

1. Columba (521-597).

(1) *His Youth.*—Columba, whose Celtic name was Colum, was born in 521 in the extreme northwest

of Ireland, at Gartan in the Donnegal hills. He was of royal lineage, through both his parents descended from kings. He was educated in Finnian's schools at Moville and Clonard, and while still a youth joined his clan in their wars with their hereditary foe, King Diarmuid, of the southern branch of the Hy-neill race.

(2) *His Personality.*—"From his boyhood," says Adamnan, his biographer, "he had been brought up in Christian training, in the study of wisdom, and by the grace of God had so preserved the integrity of his body and the purity of his soul, that, though dwelling on earth, he appeared to live like the saints in heaven. For he was angelic in appearance, graceful in speech, holy in work, with talents of the highest order, and consummate prudence. . . He was beloved by all. . . . A holy joy, ever beaming on his face, revealed the joy and gladness with which the Holy Spirit filled his inmost soul." This gentle characterization is supplemented by sterner passages in which we see him compelling boatmen to put out to sea despite the storm, or "rushing into the green glass water up to his knees to curse a plunderer in the name of Christ."

(3) *Inspired by Patrick.*—Columba's boyhood heart had been stirred and attracted to the missionary career by the story of Patrick, which lingered in all the schools and churches of Ireland. By his excessive devotion he won the surname "Cille" ("of the church"), and immediately after ordination he began to blaze new paths for the faith in his native island. His first work was to

cut down the trees on the shore of Lake Foyle, and to build a monastery around which grew up in time the city of Londonderry. Some forty foundations made his name illustrious in Ireland, including monasteries, churches and the "schools of the prophets" (mentioned by Bede) established in various parts of the island. "He might have continued to make foreign missionaries rather than himself to become one."

(4) *Apostle to Scotland.*—But as Scotland had given Patrick to Ireland, so now Ireland gave Columba, her gifted son, to Scotland. At the age of forty-two, impelled by the passion to preach "in the regions beyond," he went as a missionary to the fierce Picts, sailing away with twelve companions in a wicker coracle covered with hides, and landing on the small island of Hy, later named Iona, off the coast of Argyleshire.

(5) *His School at Iona.*—At and through Iona he accomplished the great work of his life. Here he founded a missionary school where he remained and taught for thirty-four years, preparing and sending out to all parts of Scotland, to England and even to the Continent, companies of evangelists and teachers, among them many who were to be distinguished pioneers and leaders. Thirty centers, beside Iona, were established in Scotland alone. A second Iona grew up at Lindisfarne in northern England. Columba himself is said to have crossed the mountains to the stronghold of Bruide, the Pictish king, whom he converted to the faith. The Picts were painted savages, famous for their pirat

ical raids and feared even by the Romans. Not only they, but the hardly less barbarous Scots, were won to the gospel. Adamnan tells us that the churches founded from Iona "received naught but the doctrine of the evangelists and apostles," and that "Columba's great instrument in the conversion of the heathen was the Word of God."

Not only did Columba establish a line of churches and schools from the Orkneys and Hebrides to the Humber, but he translated the Scriptures and other books, of which many manuscript copies were made for the use of his scholars and preachers. His last work was the transcription of the thirty-fourth Psalm. His wearied hand stopped at the eleventh verse: "They who seek the Lord want no good thing." Late the same night, reclining on his stone bed, he spoke his last words, enjoining peace and charity among his monks. Rising before daybreak the next morning, which was Sunday, he entered the church alone and died in the hush of the dawn, on his knees beside the altar. "His memory still hangs the peace of God and man over the Island of Iona."

2. Columbanus (543-615).

(1) *Born in Ireland.*—Columbanus, a daring pioneer among the Celtic missionaries to the Continent, was born at Leinster, Ireland, and was educated at the monastic school at Bangor.

(2) *Labors in Europe.*—When nearly forty years of age he landed with a brotherhood of twelve associates in France, where he labored for several years among the pagan, half-civilized Franks.

Thence he went to Burgundy, and under the patronage of King Gontran, a grandson of Clovis, built monasteries at Luxeuil, Anegray and Fontanes. Luxeuil, in the Vosges Mountains, at the confines of the Burgundian and Austrasian kingdoms, became "the monastic capital of France."* Large numbers flocked to its cloistered solitude to drink in learning and faith. Hundreds of Burgundian and Frankish students, aflame with Columbanus' zeal, joined him as active evangelists and teachers, so that "from his mountain home he sent forth reformatory waves that covered all Europe."

(3) *Banished from Burgundy.*—Columbanus and his associates not only preached in unevangelized regions, but sought to purify the corrupt Burgundian court, and to rouse the morally lax and formal clergy to whom his own stern sanctity, aggressiveness and growing influence were a stinging rebuke. Court and clergy combined to secure his banishment. An appeal to Gregory the Great was unavailing. In 610, after twenty years of service, he left Burgundy never to return.

(4) *An Unwilling Exile.*—Seized by the king's soldiers, he was taken prisoner to Besançon, but soon escaped and hurried back to Luxeuil. A count was then sent with a second military company to drive him from the land. Fearing the sacrilege of laying violent hands on the learned and revered saint, the count said, "O man of God, we beseech thee to obey the royal command, and

*Montalembert: "Monks of the West," Bk. II., p. 436.

take thy way to the place from which thou camest." "Nay," answered Columbanus, "I will rather please my Creator by abiding here." Then the count retired, leaving his rough soldiers to carry out the king's will. Reaching France, they embarked on the river Loire and sailed westward toward Britanny, with orders to ship their prisoner to Ireland. En route he was permitted to stop at Tours, on the south bank of the Loire, almost midway between Orleans and the Britannian coast. Here, as if to gain new strength for some daring stroke, he worshiped all night at St. Martin's shrine; for doubtless he recognized in that warrior-saint a kindred spirit as he recalled Martin's heroic deeds in his struggle with Gallic heathenism two and a half centuries before.

Finally Nantes, the seaport, is reached, where the vessel lies commissioned to bear him away. "The messenger comes," he writes back to his Luxeuil monks, "to say that the ship is ready to take me, unwilling, to my country; but there is no guard to prevent my escape." There is a hint that he had won the soldiers to his favor; for escape he did, steeling his heart (like our own Livingstone at Loanda in 1854) against the opportunity to visit his beloved native land, whose shores he had not seen for more than two decades, whose monasteries and churches would have opened to him wide doors of welcome, and whose kinsfolk would have sat at his feet thrilled at the story of his distant field. Out of a love for the heathen and even for his persecutors, "the dauntless old man traveled

back from the sea, the people along the way bringing him their children to bless."*

(5) *Among the Alemanni.*—The door being closed to Burgundy, he soon sought another field. Accompanied by a small band of disciples, he ascended to the headwaters of the Rhine, where he spent three years evangelizing the warlike Alemanni. His chief coworker here was Gallus, who afterwards founded the monastery of St. Gall, and, by his work among the Swabians and the Alemanni, became known as the apostle of Switzerland. The center of their activity was Bregenz, on Lake Constance. Assailing the surrounding paganism with characteristic Irish ardor, they burned down idolatrous temples, threw the gilded gods into the lake, and broke the cauldrons in which beer was brewed for offerings to Woden.

(6) *Among the Lombards.*—The pursuing opposition of his Burgundian enemies, together with the hostility of the Alemanni, kindled by his iconoclastic methods, drove Columbanus over the Alps into Italy, where he was welcomed by Agilulf, King of the Lombards. Although now advanced in years, his activity did not abate. He awoke the Italian hills with his pure and fiery gospel. Before his death he had established another center of Christian light and learning, the celebrated monastery of Bobbio in a gorge of the Apennines near Genoa. Soon afterward he passed away in a solitary spot by the river Trebbia. But Bobbio continued long

*Osborne: "The Mediæval Mind," Vol. I., p. 178.

a missionary stronghold, whence its founder's well-instructed disciples went out to win the Lombards from paganism and Arianism to the faith of Christ. To Columbanus belongs the credit of giving the Celtic churches of Ireland and England their first vision of Europe as a foreign mission field. He was not only one of the ablest Irish pioneers in Europe; he was also one of the most saintly and accomplished men of his age.

3. Augustine of Canterbury (?-607).

(1) *Arrival in Britain.*—In our study of Gregory the Great we saw Augustine and his friars started on the way from Rome to Britain in 596. This northern isle "the land's end of the ancient world"—seemed very remote from Italy in those days. Formosa is now better known in New York, and Madagascar in London, than was Britain in Rome in the sixth century. The difficulty in reaching it overland through Europe with the meager means of travel may be compared with that of a modern journey across China to central Asia. When the party arrived in the south of France their hearts failed them as they thought of proceeding to "a barbarous, fierce and unbelieving nation, to whose very language they were strangers." Augustine was sent back to Rome to entreat the Pope to recall the expedition. Gregory heartened him with good counsel, and he soon returned to his monks with an epistle full of encouragement and prayer. "Let not," wrote Gregory, "the toil of the journey, nor the tongues of evil-speaking men, deter you;

but with all possible earnestness and zeal perform that which, by God's direction, you have undertaken. . . . God keep you in safety, my most beloved sons." Gregory wrote also to Etherius, bishop of Arles, bidding him assist the missionaries on their way. In due time, in 597, the party landed on the Isle of Thanet, off the east coast of Kent.

(2) *Early British Christianity.*—These were not the first missionaries to Britain. The gospel reached its shores in the second century, perhaps earlier. About A. D. 208 Tertullian wrote of "places among the Britons unapproached by the Romans, but subdued by Christ."* In 314 the British church was a recognized branch of Western Christendom, strong enough to send three bishops to the Council of Arles, summoned by Constantine. It had representatives also at the Council of Rimini in 359. Harnack says: "Britain was Christianized with remarkable rapidity in the course of the fourth century, when the native population became practically Christian."† When the Romans withdrew from the island in 410, "they had professed Christianity for nearly a century."‡

(3) *The Pagan Invasion.*—About 450, hordes of barbarian invaders from Germany began to pour into the island. They were chiefly the Angles and the Saxons, kinsmen of the Franks, yet unwon from

*See Lesson VI., Tertullian, 8.

†Harnack: "The Expansion of Christianity," Vol. II., pp. 273, 274.

‡Hole: "Manual of English Church History," p. 2.

the same Teutonic heathenism which Boniface and Willibrord later met in Friesland and Saxony. Paganizing the land as they advanced, the invaders drove the British inhabitants, including the Christians, westward into Wales, Cornwall, Cumberland and Ireland. The entire eastern half of England was occupied by confederacies of Saxons and Angles, engaged in almost constant wars and worshiping their heathen gods. Augustine's was a Christian mission to a heathen land.

(4) *The Christian Queen.*—One torch of faith gleamed amid the heathen darkness, lighting the way to the missionaries' success. Bertha, the wife of Ethelbert the king, was a Christian. She was a Frankish princess who had come from the court of Paris, one of the many royal women who, in those rude times, went out from their own homes to serve Christ in the halls of pagan kings. Her marriage contract had permitted her to bring from France Bishop Luidhard, her private chaplain, who conducted Christian worship for her in the long-deserted church of St. Martin. "Here the good chaplain chanted and preached; here the pious queen with burdened heart bowed and prayed, waiting for the redemption of her heathen lord and her adopted people."*

(5) *Conversion of the King.*—Ethelbert interviewed the missionaries on Thanet, and heard their message through the interpreters they had brought from France. He then invited them to Canterbury,

*Benjamin Terry: "A History of England," p. 34.

his capital, which they entered in procession with uplifted silver cross, singing one of Gregory's chants. They were permitted to worship with Queen Bertha in St. Martin's. Here they preached and sang the gospel before the king and his court. On the 2d of June, 597, Ethelbert, abjuring his faith in the Saxon deities, received Christian baptism. "It was," says Dean Stanley, "unless we except the conversion of Clovis, the most important baptism that the world had seen since that of Constantine."* Within a year multitudes of the king's subjects had followed his example. It is recorded that ten thousand were baptized in the river Swale on Christmas Day.

(6) *Development of the Mission.*—Augustine rapidly pushed forward the mission, under the patronage of his royal convert. The great pagan temple in which Ethelbert had worshiped the Saxon gods, was turned into the Christian Church of St. Pancras. The king gave up his palace to be the residence of Augustine, who was now made archbishop. Land was given on which were erected St. Augustine's Abbey and Canterbury Cathedral, grand enough in their day, but replaced later by the still standing venerable and magnificent piles. From Canterbury as a center the faith was spread from kingdom to kingdom, until not only the Saxons of the East and South, but the Angles and Mercians of mid-England, and the Northumbrians from the Humber to the Scottish border, had Christian teachers and

*Stanley: "Memorials of Canterbury," p. 29.

churches. Augustine's last act at Canterbury was the consecration of two bishops, Justus and Mellitus, who were appointed respectively to Rochester and London.

(7) *Augustine and Christian England.*—Augustine left no writings. He was essentially a man of affairs. He did his work so well that, within a century after he set foot on Thanet, all England had become at least nominally Christian under the tutelage of Rome.

REVIEW OUTLINE.

Roman Empire wanes through barbarian invasions.

Roman church waxes through papal missions.

TOPICS FOR CLASS PAPERS OR DISCUSSION.

1. Gregory's Contribution to the Development of the Papacy.

2. The Monasteries and Christian Expansion.

3. Associates and Successors of Augustine of Canterbury.

4. Iona and Lindisfarne.

BOOKS FOR REFERENCE.

1. Newman: A Manual of Church History, Vol. I., pp. 393-397, 405, 406 (1).

2. Fleck: The Rise of the Mediæval Church, Chaps. V., IX., X. (1); Chap. XI. (2).

3. Oliphant: The Makers of Modern Rome, Bk. II., Chap. I. (1).

4. Cutts: Augustine of Canterbury (3).

5. Stanley: Memorials of Canterbury, Chap. I (3).

6. Bede: Ecclesiastical History of the English Nation (1, 3).

7. Smith: Short History of Christian Missions (4).

QUESTIONS.

1. What three races of barbarians overran the Roman Empire?

2. What portion of Europe was conquered by the Teutons?

3. To what extent had Christianity reached the Goths before their march westward?

4. How and when was Christianity introduced among the Franks?

5. What was the special significance of the conversion of Clovis?

6. Why is Gregory I. called "The Great"?

7. How and when did he become pope of Rome?

8. How was his interest first awakened in the evangelization of England? (Tell the story in full.)

9. Describe his first attempt to carry out his missionary purpose.

10. How did he follow out the missionary purpose after he became pope?

11. Where did he secure his missionaries?

12. What place had Rome come to occupy in the Christian world?

13. How was the patriarch of Rome generally regarded?

14. In what condition did Gregory find the Catholic Church?

15. Mention some of his reforms.

16. What claim did he make for the Church in spiritual things?

17. Did he intend to establish independent churches in Britain, or churches controlled from Rome?

18. Tell the story of Columba's missionary preparation and call?

19. To what people did he first carry the gospel?

20. Tell of his work at Iona.

21. Was his work in any way connected with the papal missions?

22. Sketch his character.

23. Name date and birthplace of Columbanus.

24. Where did he first labor in Europe?

25. Tell the story of his banishment.

26. Among what peoples did he work after his exile?

27. Where and what was Bobbio?

28. What route was taken by Augustine and his band from Rome to Britain?

29. What discouragement did they experience and how was their courage renewed?

30. When and where did they land in Britain?

31. By what people was England then occupied?

32. What reception was given the missionaries by the British king?

33. What was the attitude of Queen Bertha to the mission?

34. Tell of the conversion of the king and its immediate results.

35. When was the nominal conversion of England complete?

36. Estimate the importance of the work of Augustine.

OUTLINE OF LESSON X.

The Celtic and Roman Churches

I. A Comparison.

1. The Roman Church.
2. The Celtic Church.
3. Differences in Organization and Ritual.
4. The Celtic Church in Scotland.
5. The Celtic Church in Ireland.

II. Leading Character—Boniface.

1. His Parentage and Early Years.
2. His Preparation.
3. His First Mission to Friesland.
4. His First Visit to Rome.
5. His Mission to Thuringia and Return to Friesland.
6. Germanic Religion.
7. His Mission to Hessia and Saxony.
8. His Appeal to England.
9. Response to the Appeal.
10. His Closing Years.
11. His Martyrdom.
12. Estimate.

III. Associate Characters — Olopun, Willibrord, Bede.

1. Olopun.
   (1) A Disciple of Nestorius.
   (2) Early Persian Missions.

(3) Olopun in China.

Willibrord.

(1) Early Years.

(2) Missionary to Friesland.

(3) The Pagan Reaction.

(4) Results.

Bede.

(1) His Place in History.

(2) His Early Life.

(3) The Missionary Historian.

(4) The Bible Scholar.

(5) Faithful unto Death.

(6) Closing Reflection.

The Saxon added permanence to the evangelism of the emotional Celt.—*Richard T. Stevenson.*

* * *

Even the spiritual supremacy arrogated by the Pope was, in the Dark Ages, productive of far more good than evil. Its effect was to unite the nations of western Europe in one great commonwealth. What the Olympian chariot-course and the Pythian oracle were to the Greek cities from Trebizond to Marseilles, Rome and her bishop were to all Christians of the Latin communion from Calabria to the Hebrides.—*Lord Macaulay.*

* * *

When Scoto-Irish Christianity burst on western Christendom it brought with it an enthusiasm, an energy, a learning greater than any it found there. For while, in Italy or Gaul or Spain, Christianity had spent its vigor in a struggle for self-preservation against the heathen invaders, in winning them to its creed, in taming them by its discipline, in bringing to bear on them the civilization which it had alone preserved through the storm of conquest, Ireland, unscourged by assailants, drew from its conversion a life and movement such as it has never known since. . . . For a time it seemed as if Celtic and not Latin Christianity was to mould the destinies of the churches of the West.—*John Richard Green.*

* * *

The efforts of the Celtic pioneers were sporadic, and their success was limited. Among the Teutons they were alien in race and speech. While acting apart from Roman organization, they had none of their own adequate to take its place. As in England during the seventh century, so in Germany, during the eighth, the Celtic mission was superseded by the Saxon. *Prof. Henry Cowan, D.D., D.Th., D.C.L.*

* * *

Wake again, Teutonic father-ages!
Speak again, beloved primeval creeds!
Flash ancestral spirit from your pages,
Wake the greedy age to noble deeds!

Tell us how our stout crusading fathers
Fought and died for God, and not for gold:
Let their love, their faith, their boyish daring,
Distance-mellowed, gild the days of old.

Tell us how the sexless workers, thronging,
Angel-tended, round the convent doors,
Wrought to Christian faith and holy order
Savage hearts alike and barren moors.

—*Charles Kingsley.*

LESSON X.

The Celtic and Roman Churches

(Period IV. Papal Missions A. D. 604-800.)

I. A COMPARISON.

Two agencies were at work during the sixth, seventh and eighth centuries, in the evangelization of central and northern Europe, including the British Isles. They were, first, the Roman Church in the propaganda inaugurated by Gregory and represented by such men as Augustine of Canterbury, Boniface and Willibrord; and, second, the Celtic or British-Irish Church, following the traditions of Patrick and Columbanus and their successors.

1. The Roman Church.—The policy of the Roman Church and the aim of the Papal missions was not only to convert the heathen, but to bring all Christians in doctrine and practice under the authority of Rome. A deliberate attempt was made to assimilate the Celtic churches into the powerful Catholic organization, and to check their missionary activity.

2. The Celtic Church.—The Celtic Church, on the other hand, was free and independent in spirit. It exhibited a far more primitive type of Christian life and thought than that of the Roman Church of the time of Gregory. It refused to recognize external authority in matters of faith. It encouraged per-

sonal initiative in missionary work, and was marked not only by intense zeal, but by simplicity of life and worship. It long withstood the Papal claims.

3. Differences in Organization and Ritual.—The two churches differed not only in policy and spirit, but also in organization and ritual. The main differences are here summarized: The two churches celebrated Easter on different days. The Celts appealed to St. John, the Romans held to St. Peter. The Celtic Church was monastic, the abbot being superior to the bishop; the Roman Church was episcopal and hierarchical in government. The Celtic clergy shaved the front of the head; the Romans shaved the top. The Celtic clergy married; the Romans were celibates. The Celts baptized by single, the Romans by trine, immersion. The calendar for all movable festivals was not the same. The Celts held their own councils and enacted their own laws independent of Rome. They used a Latin Bible unlike the Vulgate, and kept Saturday as a day of rest, with special religious services on Sunday.*

4. The Celtic Church in Scotland.—The Celtic Church had its beginnings in Scotland in the fifth century, in the settlement there of an Irish colony converted by Patrick. The sixth-century labors of Ninian, Kentigern, and especially of Columba through the great missionary foundation of Iona, completed the work of winning Scotland to Celtic

*Flick: "The Rise of the Mediæval Church," p. 237.

Christianity. Iona became the "Faith's fountain-head," not only for Scotland, but for the Saxon north of England. Northumbria was evangelized by Aidan, Columba's pupil, from the monastic settlement of Lindisfarne.

5. The Celtic Church in Ireland.—But the chief stronghold of Celtic evangelism and learning was Ireland. Through St. Patrick and his successors Christianity came to the Irish as "a new ardour, effacing none of their characteristics." The Irish absorbed Latin culture with the gospel. From the seventh century to the ninth Ireland was known as "The Isle of Saints," and the "University of the West." At Armagh, Durrow, Bangor, Clonard, Derry and Moville arose great monastic missionary colleges, to which hosts of young men from England and Scotland, and even from France and Italy, resorted to drink at the fountains of pure Christian learning and zeal. "The noblest passion of Irish monastic Christianity was to *peregrinare* (*i. e.*, to wander forth) for the sake of Christ and spread the faith among the heathen." To the mission-passion to convert the heathen, the Irish monks united the ascetic-hermit passion which drove them over the sea, even to the Faroes and Iceland, "to seek a hermitage beyond the reach of man." Numerous bands of these travel-loving islanders, full of Celtic daring and fired with missionary desire, swarmed into the dark and unknown regions of heathen Europe. By them much of the pioneer work was done among the wild tribes of Germany, Gaul and Switzerland before the advent of that

great leader, Boniface, clothed with the authority of Rome.

II. LEADING CHARACTER—BONIFACE (680-755).

1. His Parentage and Early Years.—His English name was Winfrid. He was born at Kirton, in Devonshire, of Christian parents who designated him for a secular career. In early childhood his own thoughts turned toward a religious calling. At the age of seven he was sent to a conventual school at Exeter, and later became a monk at Nuteschelle in Hampshire, where he was given the Latin name of "Bonifacius," of which the English is Boniface.

2. His Preparation.—At the monastery he distinguished himself by his diligence and devotion, his knowledge of the Scriptures and his eloquence in preaching. At the age of thirty he was ordained, and was later entrusted with important ecclesiastical offices. He doubtless would have become a bishop in his native land, had it not been for the lure and unrest of another call. Boniface had "the English impulse for the sea, for colonizing, for raising savage races to the platform of civilization."* This impulse was awakened and fanned into a flame as he heard of the brave Celtic missionaries, the tales of whose exploits on the Continent were thrilling the monasteries of England. His heart was kindled particularly by the report of Willibrord, of the Roman Church, who was then

*Dr. George Smith.

preaching to the barbaric Frisians, and suffering persecution from Radbod the king. With a determination and a passion which scorned the dissuasion of friends and the attraction of home prospects, Boniface dedicated himself to foreign work.

3. His First Mission to Friesland.—In 716, with three monastic brethren whom he had persuaded to accompany him, he crossed the North Sea and landed at Doerstadt. The time was unpropitious for missionary activity. The Frisian king was at war with the Franks, and there was a fresh attempt to annihilate the Christians of his realm. Christian churches were destroyed and heathen temples rebuilt. Boniface was compelled to return to his cloister at Nutescheile. He was thwarted, but not disheartened.

4. His First Visit to Rome. Two years later, in 718, he resolved, with the approval of the bishop of Winchester, to make a second effort in Friesland. Anxious to secure the patronage of the Pope, he started for Rome. Landing in Normandy and passing through France over the Alps with a body of pilgrims, he reached the Eternal City, was cordially received by Gregory II., with whom he had many conferences regarding the proposed mission, and departed in the following spring, authorized by a Papal letter to preach anywhere in Germany. In this, and the subsequent dealings between Boniface and Rome, there is faithful continuance of the policy of Gregory the Great.

5. His Mission to Thuringia and Return to Friesland.—Turning northward, the ardent missionary

labored in Thuringia, a region already occupied in part by the disciples of Columbanus. Here he not only preached the gospel, but sought to bring the churches of Arian and Celtic foundation into the Roman fold. His heart, however, was still set on Friesland. Hearing of the death of the tyrant Radbod, he immediately set out for the field of his first choice. Joining Willibrord and his band, he labored three years with marked success. Many churches were established, and the heathen temples raised during the persecution were again cast down. There are few incidents in missionary history more touching than that of the aged Willibrord beseeching the ardent and still vigorous Boniface to be his successor in the see of Utrecht, with every possibility of carrying the Christianization of the country to completion, and his own name to undying renown—beseeching in vain, for Boniface had the spirit of Paul. Not desiring to build on another man's foundation, and yearning to preach Christ where his name had never been heard, he plunged into the unknown wilds of Hessia and Saxony.

6. Germanic Religion.—Before following Boniface in his labors among our own ancestors, the kinsmen of the Saxons whom Augustine evangelized in England, let us take some note of their religious and social conditions. For our knowledge of Germanic religion we are dependent upon the Scandinavian "Edda" written in Iceland. Pictures of social life we get from the Latin historian Tacitus. Our forefathers, together with all the Teutonic tribes, worshiped a pantheon of gods. Woden, a

one-eyed warrior, riding unseen on a white horse, and armed with a lance that cut the air, was the father of gods and the lord of battles. Thor, one of Woden's sons, with red beard, was the god of thunder and storm, rolling along in his chariot and hurling a huge, destroying hammer that returned to his hand. Tyr gave success in combat and power to the sword. Freyr was a well-disposed, peaceful deity, who healed the sick and ripened the corn. Balder was the god of counsel and wisdom. There were feminine counterparts of these deities. Friga, wife of Woden, stern and venerable, presided over marriage. Freya was the goddess of youth and beauty. This divine family inhabited a lofty hall with walls of gold and roof of silver—called "Walhalla." The rainbow was the bridge that united it with the abode of men. The Walkuries were the divine messengers who rode about on the battle-fields, gathering up the brave dead and bringing them to Walhalla, where they were regaled by incessant banquets of mead and beer. In the depths of the earth was Niffheim, a dark, frozen abyss, the abode of storms, where dwelt Loki, the god of evil, with his children Fenris, the fierce wolf, and Holla, the black goddess of death, "who eats with hunger of famine and never delights in what she has seized." To this terrible abyss would be consigned all warriors who died of sickness or old age. The only way to reach Walhalla was to be killed in battle. There was a belief that the earth and the gods would one day be destroyed, and that from the ocean a better earth and new gods would

emerge. Our fathers worshiped, besides the greater divinities above mentioned, many minor deities and "spirits of the grove and of the fountain, of the lake and of the hill. Their oracles were the skies, the forests and the waters, huge trees and stones. They practiced witchcraft and divination." They worshiped, for the most part, in the open, the head of the family offering prayers and sacrifice. Idols and temples were a late innovation. Though rude, fierce and warlike, their domestic life was pure. They dressed in the skins of wild beasts and ate raw meat and acorns. In times of war they drank blood from the skulls of their slain enemies.

7. His Mission to Hessia and Saxony.—In the midst of such paganism, Boniface found himself as the first messenger of Christ, in 722. Immediate success attended his preaching in Hessia. Converts by the thousands were baptized, including two of the native princes. Under their protection he founded the monastery of Fulda and built many churches. The report of his success reached Rome, whither he was summoned by the Pope. Here he took an oath of allegiance to the Papal See, and was consecrated regionary bishop. This meant that, so far as Germany was evangelized under the leadership of Boniface, it would be a conquest of the Roman Church.

Armed with letters of commendation to Charles Martel, the Frankish ruler, he recrossed the Alps and continued his work in Hessia. During his absence many of his converts had reverted to the pagan worship of Thor. Long and repeatedly he

had declaimed against the senseless fear of the thunder god, and against the vanity and helplessness of nature idols for either good or ill. Now he determined upon a bold stroke, an object-lesson that would bring conviction to all. At Geismar, in upper Hessia, stood a gigantic oak-tree, the age-long shrine of Thor, specially venerated by the superstitious people and now the center of the heathen revival. Accompanied by his clergy, Boniface proceeded to the place of the oak and with a large ax began to hew it down. The people, struck with mute rage and horror, stood about in thousands, fully expecting that a bolt from the sky would strike dead "this sacrilegious invader of the sacred shrine." They besought the vengeance of Thor, imploring him to display his power. The chips continued to fly, and soon the mighty monarch of the forest came crashing down and "split asunder into four quarters." Thor was defeated, prostrate, defenceless. The people acknowledged the victory of the missionary. This was a crushing blow to paganism. The timbers of the fallen oak were built into a church dedicated to Peter. Multitudes in Hessia and the borders of Saxony are said from that day to have believed the gospel. Monastic and church buildings rose amid the forest glades.

8. His Appeal to England. The demands of the work were so great that Boniface appealed to the churches in England for prayers, for copies of the Scriptures and for reinforcements. "We beseech you," he writes, "that you will remember us in your

prayers to God and our Lord Jesus Christ, who would have all men to be saved and come to a knowledge of the truth, that he will vouchsafe to convert to the true faith the hearts of the heathen Saxons. . . . Have compassion on them, brethren. They often say, 'We are of one blood with our brothers in England.' Remember, they are your kinsmen according to the flesh. The time for working is short. Aid us, then, while yet it is day."

9. Response to the Appeal.—Many English missionaries flocked to his aid, among them devout women willing to sacrifice the comforts of home, to superintend orphanages and convents, and nurture the rude children of the forest in the Christian faith. Among such the name of Walpurga shines with special brightness. Upon the death of Gregory II., Boniface made a third visit to Rome, where he was made archbishop and Papal legate by Gregory III.

10. His Closing Years.—The next ten years were spent in administrative work, but all the while the heart of Boniface yearned for the heathen. In 753 he renounced his episcopal dignity, and, with fifty devoted followers, returned once more to Friesland. "Rare indeed it is for one who has gained power, and tasted of its sweets, to resign it voluntarily." But things had gone ill in Friesland since the death of Willibrord. The mission had been poorly prosecuted and a heathen reaction had set in. "I can not do otherwise," wrote Boniface to his successor Lullus. "I must go whither the impulse of my heart leads me." At the age of three-

score and ten the veteran undertook a mission before which a young man might quail. For two years he traveled through Friesland, vigorously preaching the gospel and baptizing converts.

11. His Martyrdom.—The leaders of the heathen party, incensed by his success, determined to put an end to him. On the morning of June 5, in 755, he had arranged a meeting with a band of converts on the banks of the river Burde. Suddenly the sound was heard of an advancing multitude with clang of spears. It was the heathen warriors bent on vengeance. His devoted followers counseled resistance, and would have defended their great leader, but he stepped forth calmly from his tent and ordered that no weapon be lifted. "Let us not return evil for evil," said he; "the long-expected day has come and the time of our departure is at hand. Be strong in the Lord and bear with thankful resignation whatever his grace may send. . . . Be not afraid, brothers, of them that can kill the body, but can not kill the soul. Rejoice in the Lord and cast the anchor of your hope on him who will give you immediately the reward of eternal happiness. Endure steadfastly the brief moment of death, that you may remain forever with Christ."* His faithful disciples, encouraged by his words, died bravely by the pagan spears. The venerable missionary himself, reclining on the ground and placing a copy of the Gospels under his head for a

*Maclear: "Missions and Apostles of Mediæval Europe," p. 93; Willibald: "Life of Boniface," Chap. XXII.

pillow, bared his neck to the releasing blow. Thus Boniface, the father of German Christian civilization, met the death which, above all others, he would have chosen to die—the death of a Christian martyr. His body was buried in his favorite monastery of Fulda, where his dust sleeps to this day.

12. Estimate. Boniface was undoubtedly, in many respects, the greatest of the mediæval missionaries. He was a man of singular conscientiousness and purity of life, combined with zeal, energy and all the practical gifts that make the organizer and leader of men. He was a trained ecclesiastic, ardently devoted to the Roman Church. Supplementing and consolidating the work of the earlier Irish and Anglo-Saxons, he added to the dominion of Christianity regions and races destined mightily to influence and largely to control the subsequent history of the world.

III. ASSOCIATE CHARACTERS—OLOPUN, WILLIBRORD, BEDE.

1. Olopun (about 600-?).

(1) *A Disciple of Nestorius.*—The story of Olopun takes us back to the church of the Byzantine East. At the opening of the fifth century heresy and controversy raged among the Greek clergy of Asia Minor and Syria. Nestorius of Antioch became patriarch of Constantinople in 428, but three years later he was condemned by the Council of Ephesus, and soon thereafter deposed on account of his views of the nature of Christ, and especially for his objection to calling Mary of Nazareth the "Mother

of God." He was driven into exile, and his adherents were placed under the ban of the Eastern Emperor. Whatever may be said of Nestorius' theology, he was ungainsayably an ardent propagandist, able to attract, organize and inspire with the missionary spirit, a large following.

(2) *Early Persian Missions.*—The Nestorians concentrated at Edessa, an important city in northern Mesopotamia; but, driven out by persecution, they crossed eastward into Parthia (Persia) and settled at Nisibis, where they established "the greatest missionary training-school the continent of Asia has ever had."* Their evangelists and teachers flocked into Armenia, retracing the footsteps of Gregory the Illuminator. They quickened and reorganized the earlier Persian churches of unknown foundation, which had survived the bloody persecution of more than a century before, when, under King Shapur II., sixteen thousand clergy, monks and nuns, besides multitudes of lay Christians, had been slain. Long after their founder's heresy was forgotten—indeed, for half a millennium—the Nestorians were the most systematic and far-going missionaries in all Christendom. In their zeal they anticipated the modern Moravians and Jesuits. In the ninth century the Nestorian patriarch of Babylon had possibly as many Christians under his jurisdiction as had the Pope of Rome in the West. There were Nestorian missions in the remote parts of Asia. There was one line of stations stretching

*Barnes, "Two Thousand Years of Missions Before Carey," p. 82.

eastward from Edessa to Peking, and another southward from Russia to India. Most of these missions were swept away by wars, persecutions and nomadic migrations.

(3) *Olopun in China.*—In about 630 Olopun was leader of a mission in northern China. The record of his work is preserved in the famous stone tablet of Si-Ngan-fu, discovered in the Province of Shensi in 1635. The tablet bears a long inscription in Chinese and Syriac written by the successors of Olopun in 781, a century and a half after his arrival. It sets forth the elementary truths of Christianity, the beneficent work of Olopun and his followers down to 781, and the names of the emperors who favored the Western faith. It tells also of the translation of the Bible, although no further trace of such a translation remains. Nestorian Christians must have numbered many thousands in China. In the middle of the ninth century, it is learned from Chinese history, a persecuting emperor bent on abolishing foreign religions "commanded three thousand Christian monks to resume the ways of ordinary life." Although Nestorians were still numerous in China as late as the fourteenth century, the fruits of Olopun's work were eventually obliterated. But the stony record of the Si-Ngan-fu tablet has kept his name imperishable among the Christian pioneers of the Far East.

2. Willibrord (658-739).

(1) *Early Years.*—Willibrord, the son of earnest Christian parents, was a native of Northumberland,

England. Reared in the monastery of Ripon, he later spent twelve years in Ireland under her foremost Christian teachers.

(2) *Missionary to Frisland.*—Landing with eleven companions at the mouth of the Rhine, in 690, he has the honor of being the first great English foreign missionary. His task was to evangelize the fierce Frisians, of the same blood and language as his Saxon fathers. The initial success of the mission was most encouraging, but opposition was aroused when it became evident that the Frankish king was supporting Willibrord for political ends. Fierce persecution broke out under King Radbod.

(3) *The Pagan Reaction.*—Though Willibrord was specially commissioned by the Pope, the heathen opposition did not abate. It was especially bitter in the northeast. On the island of Helgoland the missionary enraged the people by baptizing a convert in a sacred pool. Churches were built, and then destroyed; groups of Christians gathered only to be scattered by furious attacks. In 714 Willibrord was obliged to flee the country, all traces of his work seemingly being obliterated. Again he returned and labored unto old age under the protection of Charles Martel.

(4) *Results.*—Before his death he saw much of Friesland at least nominally Christian and adhering to Rome. While he left large numbers of sincere Christians, the work of evangelization was not complete. With the vision of Boniface, whom he had coveted as his successor, fading into the darkness of the German forests, the aged bishop died on the

shores of the Zuyder Zee. Although a revival of paganism again destroyed his churches, the labor of Willibrord had not been in vain. His heroic example kindled missionary fires in all the monasteries of England and Ireland, and led to foreign service some of the choicest sons and daughters of the Church, among them the illustrious Boniface. It has been said that "more missionaries were sent to Europe in the seventh and eighth centuries from England than go to-day to foreign fields."*

3. Bede (673-735).

(1) *His Place in History.*—Bede, surnamed "The Venerable," represents the literary side of early English missions. Only two centuries separate him from the first Saxon warrior colonists in Thanet. He was born forty-six years after the death of Augustine of Canterbury. He was a lad of seventeen when Willibrord sailed away to the Rhineland. He was in his prime when Boniface was winning the pagans of Hessia and Saxony. His entire career being thus contemporary with the first two foreign missionaries to leave his native shores, he was in the full tide of the missionary passion that surged through English Christendom at the story of their romantic and Christly deeds. He viewed with warm interest the exodus of evangelists and teachers, both men and women, which followed these Saxon apostles to the Continent. More than that, he assisted in the foundation at York of a great

*Thomas Smith: "Mediæval Missions," p. 112. Flick: "The Rise of the Mediæval Church," p. 243.

missionary school, which was long a center of evangelism and culture for the Western world.

(2) *His Early Life.*—Bede was born in 673 in the North of England, in the region between the present city of Durham and the ancient Northumbrian coast. He tells us that he "was given at seven years of age to be educated by the most reverend Abbot Benedict, and afterwards by Ceolfrid." In other words, his tenderest youth received the impress of two of England's greatest Christian scholars. It was the abbot Benedict Biscop who journeyed to Italy, brought back with him a large library, and founded at the mouths of the Wear and Tyne, some six miles apart, the twin monasteries of Wearmouth and Jarrow. They were modeled after the rule of Benedict of Nursia. The books were deposited at Jarrow, which soon became famous as a fount of Christian learning. Here Bede early distinguished himself as a brilliant scholar and a devoted saint. He led the singing daily at the church and applied himself diligently to the study of the Scriptures. He traveled little. A brief sojourn at Lindisfarne, fifty miles up the coast by the river Tweed, quickened his imagination and kept him tender toward the Celtic churches in after days when they waned before the aggression of Rome. Lindisfarne was the British headquarters of the early Scottish missionaries from Iona, redolent with memories of Columba, Aidan and Colman – the "holy island" from whose sea-girt solitude the gospel had first reached the ears of the Northumbrian Britons.

(3) *The Missionary Historian.*—With his beloved Jarrow the entire career of Bede was woven. Here, amid all the sources of Western culture, inheriting the best traditions alike of Iona and Rome, Gaul and Canterbury, he carried on his studies and literary labors, sending out a constant stream of writings of such range and quality that a modern literary critic refers to him as "a man who in solidity and variety of knowledge, and in literary power, had for centuries no rival in Europe."* His best known work is his priceless "Ecclesiastical History of the English People," in which, with wonderful charm and naive candor, he tells the story of Christianity's beginnings in Britain in the days of the Roman occupation; of the Diocletian persecution and the martyrdom of St. Alban; of the invasion of Britain by the Saxons and Angles; of the Italian mission of Pope Gregory and the winning of Kent under Augustine and his friars; of the conflict between the Roman and Celtic Churches; of the conference at Whitby in 664, when the Roman party gained the ascendency by the decision of Oswy, the Northumbrian king; of the spread of the faith throughout the different kingdoms into which England was divided. Finally there are uncritical stories of the lives and miracles of saints and leaders, both Romanists and Celts, who flourished in what has been called "The Golden Age of Early English Christianity." The signif-

*Prof. Henry Bradley: "Encyclopedia Britannica," eleventh edition, Vol. IX., article, "Bede."

ucance of Bede's "History" is that, a little more than a century after Augustine's landing, he can write of England as a Christian country. Christian kings are on the throne. "Learning exerts its fascinating spell." King Oswald has planted the cross on his battlefield. The country is dotted with churches and monasteries, in which women are experiencing new peace and freedom, and from which the refining power of the gospel radiates to bless the land. "We in these latter days, sons of a civilization nominally Christian, may well learn a fresh appreciation of the startling nature of the faith we possess, as we watch it in the pages of Bede, transforming a haughty and at times bloodthirsty race into the likeness of Jesus of Nazareth."* After Bede's day no heathen deities were worshiped in England until the fresh invasion by the Danes in the ninth century. The pagan England to which Augustine came was now Christian.

(4) *The Bible Scholar.*- Bede is the first great English Bible scholar. He knew Hebrew, Greek and Latin besides his native Saxon. Perhaps his greatest service to the Church of his own generation was his editions of the Scriptures and his many commentaries. From Jarrow the best extant text of the Latin Vulgate has survived to our own day. He wrote in Latin for Christian leaders and scholars. Many of his works were later rendered into Saxon for general circulation. His Gospels and homilies were in the hands of the Saxon mission-

*Vida D. Scudder.

aries who followed Willibrord and Boniface to the German forests.

(5) *Faithful unto Death.*—The father of English history, the chronicler of England's conversion, the student, interpreter and disseminator of the Word of Life, fell asleep at seaside Jarrow, while translating the Gospel of John. His last words to his pupils were, "I do not want my boys to read a lie in my book, or to work to no purpose when I am gone."

(6) *Closing Reflection.*—Let us close the first series of lessons with the following reflection: From the Saxon Christianity of Bede's day and Bede's England flowed the stream that enables us in the twentieth century, on this side of the sea, to write "Christian America."

REVIEW OUTLINE.

Europe's Teutonic Conquerors Converted	by	Saxon and Celtic	Missionaries.
German	Paganism		Banished.
German	Christianity		Romanized.

TOPICS FOR CLASS PAPERS OR DISCUSSION.

1. Christianity in Britain Before the Saxon Invasion.

2. Characteristics of the Celtic Churches.

3. Some Eminent Saxon Christian Women (the Abbess Hilda, Lioba, Thecla, Walpurga, Chinnihild, etc.).

4. The Synod of Whitby.
5. Bede as a Missionary Historian.

BOOKS FOR REFERENCE.

1. BEDE: Ecclesiastical History of the English People (Everyman's Library), Introd. (5), Bk. I., Chaps. I.-XXII. (1); Bk. IV., Chap. XXIII. (3).

2. HOLL: A Manual of English Church History, Chap. I. (1).

3. SMITH (George). Short History of Christian Missions, Chap. VI. (1); Chap. VIII. (2); pp. 73-75 (4).

4. NEWMAN: A Manual of Church History, Vol. I., pp. 409-415 (2).

5. BARNES: Two Thousand Years of Missions Before Carey, p. 305 (3).

6. MACLEAR: Apostles of Mediæval Europe (on Boniface and Willibrord).

QUESTIONS.

1. Compare the Celtic and Roman Churches (1) as to their constitution and (2) their missionary policy.

2. Where were the centers of Celtic Christianity?

3. Where and when was Boniface born? What was his English name?

4. Sketch his early career.

5. How was he led to devote himself to foreign mission work?

6. Where did he perform his first foreign service? Describe it.

7. Why did he visit Rome, and what was the result?

8. Tell of his work in Thuringia.

9. Why did he return to Friesland? What success had he there?

10. What position was offered him by Willibrord? Why did he refuse it?

11. Where next did he labor?

12. Give an outline of the religion of the German peoples.

13. What success had Boniface in Hessia and Saxony?

14. What occurred during his second visit to Rome?

15. Tell of the heathen reaction and how Boniface rebuked it.

16. What appeal did Boniface make to the Christians of England? What response was given?

17. Describe his last labors and martyrdom in Friesland.

18. Mention the outstanding traits of his character.

19. Why should his work be regarded by Americans as specially important?

20. Who were the Nestorians?

21. Tell of their early missions.

22. What is known of Olopun?

23. What peculiar missionary honor belongs to Willibrord?

24. Where was he born and in what region did he labor?

25. Was he a Papal missionary?

26. What connection had he with Boniface?

27. What difficulties and successes did he meet?

28. What was his influence on other missionaries?

29. Who was the Venerable Bede?

30. What place does he hold in Anglo-Saxon Christianity?

31. What historical work did he write?

END OF VOLUME I.

APPENDIX

TABLE OF ROMAN EMPERORS

	A. D.	YEARS REIGNED.
Augustus	(B. C. 29)-14	
Tiberius	14- 37	23
Caligula	37- 41	4
Claudius	41- 54	13
Nero	54- 68	14
Galba	68- 69	
Otho	69	
Vitellius	69	
Vespasian	69- 79	10
Titus	79- 81	2
Domitian	81- 96	15
Nerva	96- 98	2
Trajan	98-117	19
Hadrian	117-138	21
Antoninus Pius	138-161	23
Marcus Aurelius	161-180	19
Commodus	180-192	12
Pertinax	193-	
Julianus	193-	
Septimius Severus	193-211	18
Caracalla	211-217	6
Macrinus	217-218	1
Elagabalus	218-222	4

	A. D.	YEARS REIGNED.
Alexander Severus	222-235	13
Maximin	235-238	3
Gordians I. and II.	238-	
Maximus and Balbinus	238-	
Gordian III.	238-244	6
Philip	244-249	5
Decius	249-251	2
Gallus	251-251	3
Æmilianus	253-	
Valerian	254-260	6
Gallienus	254-268	14
Claudius II.	268-270	2
Aurelian	270-275	5
Tacitus	275-276	1
Florianus	276-	
Probus	276-282	6
Carus	282-283	1
Carinus	283-284	1
Numerian	283-284	1
Diocletian	284-305	21
Maximian	286-305	19
Constantius Chlorus	305-306	1
Galerius	305-311	6
Maxentius (Italy)	305-312	7
Licinius	307-323	16
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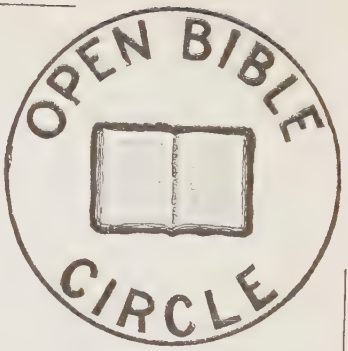

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